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NEW YORK, SATURDAY, SEPTEMBER 12, 1891.

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The Reviews.

POLITICAL.

HAYTI AND THE UNITED STATES.

INSIDE HISTORY OF THE NEGOTIATIONS FOR THE MÔLE
ST. NICOLAS.

THE HON. FREDERICK DOUGLASS, LATE MINISTER TO HAYTI.
North American Review, New York, September.

RECOGNIZING my duty to be silent while the question of the Môle was pending, I refrained from making any reply to the many misstatements and misrepresentations which have burdened the public press unchallenged during the last six months. The time has now come when these may be corrected, and there is no ground of sentiment, reason, or propriety for longer silence, especially since, through no fault of mine, the secrets of the negotiations in question have already been paraded before the public, apparently with no other purpose than to make me responsible for their failure. In discharging

this duty I shall acknowledge no favoritism to men in high places, no restraint but candor, and no limitation but truth.

I am charged with defeating the acquisition of an important naval station by the United States. I am accused of wasting my first year in Hayti in needless parley and delay, and finally reducing the chances of getting the Môle to such a narrow margin as to make it necessary for our Government to appoint Rear-Admiral Gherardi as a special commissioner to Hayti to take the whole matter out of my hands. One of the charitable apologies made for my failure is my color; and the implication is that a white man would have succeeded.

Prejudice sets all logic at defiance, and takes no account of reason or consistency. One of the duties of a foreign Minister is to cultivate good social as well as civil relations with the people and government to which he is sent. Would an American white man, imbued with our national sentiments, be more likely than an American colored man to cultivate such relations? Would his American contempt for the colored race at home fit him to win the respect and good will of colored people abroad? I defy any man to show by any word or act of the Haytian Government that I was less respected at the capital of Hayti than was any white Minister or Consul.

The pivotal and fundamental charge that I wasted time in the matter of negotiations for a coaling station at the Môle St. Nicolas, I here and now declare, without hesitation or qualification, to be utterly without truth; and in support of that declaration I now present the plain facts in the case.

At no time during the first year of my residence in Hayti was I charged with the duty, or invested with any authority to negotiate for a United States naval station. On the 26th of January, 1891, Rear-Admiral Gherardi, having arrived at Port au Prince, sent for me to come aboard his flagship, the *Philadelphia*. Ignoring the lack of etiquette displayed, I went, and there, for the first time, learned that I was to have some connection with negotiations for a United States coaling station at the Môle St. Nicolas. The Admiral told me in his peculiarly emphatic manner that he had been duly appointed a United States Special Commissioner; that his mission was to obtain a naval station at the Môle; and that it was the wish of Mr. Blaine and Mr. Tracy, and also of the President, that I should coöperate earnestly with him for this object. He further made me fully acquainted with the dignity of his position, which I was not slow to recognize.

In reality, I had heard of his appointment previous to his arrival. There was at Port au Prince an individual, of whom we shall hear more elsewhere, acting as agent of a distinguished firm in New York, who appeared to be more fully initiated into the secrets of the State Department at Washington than I was, and who had announced, some time in advance of the Admiral's arrival, his appointment for this mission; and had further stated in all the political and business circles to which he had access that I was discredited in Washington; had, in fact, been suspended and recalled, and that Admiral Gherardi would take my place. It is unnecessary to say that this news placed me in an unenviable position, both before the community of Port au Prince and before the Government of Hayti.

All of my instructions concerning the Môle came to me through my newly-constituted superior, and I resolved to coöperate with him in good faith and in all earnestness, and did so to the best of my ability. Through my good relations with the Haytian Government, I secured within two days an interview with Mr. Firmin, the Minister of Foreign Affairs, and with His Excellency Florvil Hyppolite, President of Hayti. I allowed no feeling of offended dignity to diminish my zeal and alacrity in carrying out the instructions of the Special Commissioner, whose bearing proclaimed him practically the

man having full command. At this conference, which was, in fact, the real beginning of the negotiations for the Môle St. Nicolas, the wishes of Government were made known to the Government of Hayti by Rear-Admiral Gherardi; and I must do him the justice to say that he stated the case with force and ability. He was the principal speaker as well as the principal negotiator.

Admiral Gherardi based our claim for this concession upon the ground of services rendered by the United States to the Hyppolite revolution, and on the ground of promises made by Hyppolite and Firmin, through agents, while the revolution was in progress. He said that but for the support of our Government the revolution would have failed. In supplementing his remarks, I claimed that the concession asked was in the line of good neighborhood and advanced civilization, and in every way consistent with the autonomy of Hayti; urging it as a source of strength rather than weakness to the Haytian Government.

In reply, Mr. Firmin demanded to know on which of the two grounds we based our claim. If grounded upon any pledge made by President Hyppolite or himself, he denied the existence of any such pledge, insisting that, while the offer of certain advantages had been made to our Government, they were not at the time accepted.

Admiral Gherardi contended with much force that while there was no formal agreement consummated between the two Governments, Hayti was, nevertheless, morally bound, since the assistance for which she asked had made Hyppolite President of Hayti. Without intending to break the force of the Admiral's contention on this point, I plainly saw the indefensible attitude in which he was placing the Government of the United States in representing it as interfering with the affairs of a neighboring country, covertly assisting in putting down one government and setting up another; and I therefore adhered to the grounds upon which I based our demand for a coaling station at the Môle. I spoke in the interest and in support of the honor of the United States. It was claimed by the Admiral that, though our Government did not authorize Rear-Admiral Gherardi to overthrow Légitime and set up Hyppolite, it gave him the *wink*, and left him to assume the responsibility. I did not accept this as a foundation upon which I could base my diplomacy. If this was a blunder, it is one of which I am not ashamed, and it was committed in the interest of my country.

At the close of this conference we were asked to put into writing our request for the Môle, and the terms upon which we asked its concession. What followed will be told hereafter.

THE FRENCH IN NEWFOUNDLAND.

J. CRUCHON.

Annales de l'École Libre des Sciences Politiques, Paris, July 15

THE question of Newfoundland is one of the oldest with which European diplomacy has been busy. It goes back to the very discovery of the Island; since then the French and English have been face to face there, and rivals. This conflict is an old story, but an old story of no slight importance in our day.

It is of no slight importance, because every year ten thousand fishermen go from the coasts of France to seek on the "French Shore" and the Grand Banks the means of existence; because our rights have never been contested with so much asperity; because, finally, difficult negotiations have quite recently been going on between Paris and London, to reach an honorable agreement, saving all interests. The misfortune is that the interests involved are contradictory, and the means of conciliating them appear as difficult to discover as the solution of the problem of squaring the circle.

From 1496, when Newfoundland was discovered, until 1713,

the French and English managed to get along together in the island with only occasional discord. Its inhabitants were few and poor, and little inclined to quarrel with anyone. Several times during the sixteenth century, English vessels, when they had made a poor catch and came across French boats weaker than they, completed their cargoes by capturing the Frenchmen.

In 1713, the Treaty of Utrecht formulated for the first time the rights of France. That treaty, by its thirteenth article, declared that the French have a positive and a negative right in Newfoundland. A positive right—that of fishing in the territorial waters of the island and of using the shore between certain points named; a negative right—a guarantee of not being molested by any one under any pretext. Henceforward the shore of the island between the points named was known as the "French Shore."

When, in 1783, at the close of the war which established the independence of the United States, the treaty of Versailles was made between France and England, the extreme points of the "French Shore" were changed; the treaty assigning as the limits within which the French have the right to fish, that portion of the shore extending north from Cape St. John on the northeast coast, around the north extremity of the island, and thence south to Cape Ray, a distance of about 450 miles. These remain the limits of the "French Shore" to this day. The French negotiators of the Treaty of Versailles, wanted it to contain an explicit declaration that the rights of the French within the limits assigned were exclusive. Yielding, however, to the wishes of the English negotiators, who feared that such a clause would be strongly attacked in Parliament, the French contented themselves with a declaration signed by the respective plenipotentiaries and joined to the body of the treaty, by which King George bound himself to take the most stringent measures to prevent the French from being troubled in any manner by the English, while engaged in catching and curing fish within the limits assigned, and recognized the thirteenth article of the treaty of Utrecht as in full force.

After this, Newfoundland grew slowly, but surely. The population increased in such notable proportions, that, in 1825, the British Government had to limit the powers of a Governor by a Council. In 1832 Newfoundland obtained its Parliament, and in 1854 self-government.

As the colonists increased in number they found the French in their way and tried some means to get rid of these obnoxious neighbors. The first step taken was to assert that the French rights were not exclusive. The English governors, like honorable gentlemen as they were, reminded the English inhabitants, by proclamations, of the rights secured to the French by solemn treaties. The Newfoundlanders refused to listen to reason. A certain Mr. Robinson went to England, as their advocate, and made violent attacks on the Ministry, accusing it of feebleness and reproaching it for sacrificing the colony. These attacks were so persistent that in 1835, the Government requested a written opinion from the law officers of the crown, who wrote: "We think that French subjects have the exclusive right to fish on that part of the coast of Newfoundland specified in the fifth article of the Treaty of Versailles."

As, however, the attacks of the Newfoundlanders continued, the French Government demanded a new confirmation of its rights. Accordingly, in 1857, a Convention was signed by English and French plenipotentiaries. The first article of this Convention reads thus: "French subjects have the exclusive right to fish and use the shore for the needs of their fishery," within the limits arranged by the Treaties of Versailles and Utrecht. This Convention was ratified. It has not been put in force, because the Legislative Assembly of Newfoundland has refused to pass the Bills necessary to make it effective.

Newfoundland has continued to grow. In 1890 it numbered 200,000 souls. Some years ago the French built at Newfoundland "lobster factories." The first of these dates from 1886.

The British Government protested against this, on the ground that the French had not the right to erect "permanent buildings." The French Government acknowledged the justice of this claim, and pulled down the factories. This was far from contenting the Newfoundlanders. They made the point that the French were not authorized to fish for lobsters at all. Hard pressed for arguments to sustain this point, the theory was put forth that the lobster is not a fish. Lord Salisbury, borrowing as much of this theory as he could without making himself a laughing stock, used, in a dispatch to our Ambassador at London on the 28th of March, 1889, these comical words: "*As to the question whether the crustacea are fishes, the two governments are divided in opinion.*" It is not inappropriate to ask if the plenipotentiaries of 1713 had studied profoundly aquatic zoölogy and pisciculture. We Frenchmen with, I venture to say, more reason and common sense, assert that the right of fishing on the "French Shore," covers *all animals which live in the water.*

The English Prime Minister, persecuted by the Newfoundlanders, proposed to the French Government in April, 1890, to submit the whole question of the Newfoundland fisheries to arbitration. The French Government answered that to consent to an arbitration of the whole question would imply that the rights of France are doubtful; it was willing, however, to submit to arbitration any point not specially mentioned in the treaties, the question of the "lobster factories," for example. As a result a Convention was signed at London on the 11th of March, 1891, by which a commission has been appointed to decide all questions of principle submitted to it by either government, concerning the catching of lobsters and their preparation; a *modus vivendi*, which was agreed on in 1890, being renewed for 1891. How the arbitrators will decide remains to be seen. In the meanwhile, the Newfoundlanders continue to use violent language and to denounce the Convention and the *modus vivendi*. They talk of appealing to the other English colonies. They threaten to ask to be admitted into the American Union. Whether the United States would admit them I know not. Admission, however, would not help the Newfoundlanders in the least, for that could not do away with our rights.

The English Government is in a delicate situation. For some years past England seems to govern its colonies only on the condition of obeying them. If such a system please her, well and good. If, however, it suits the Newfoundlanders to violate our rights, England cannot shelter herself under the pretense of the self-government of her colony. We have nothing to do with the Ministers of Newfoundland. We know no one in the matter save the English Government, which has signed the treaties.

SIGNOR CRISPI AND FRANCE.

CH. DE MAZADE.

Revue des Deux Mondes, Paris, August 15.

IN the concert of exciting news, of discourses, of political consultations which recent European incidents have brought about, one voice would have been missed if Signor Crispi had kept silent. He, however, like the others, has spoken, like Prince Bismarck himself, who, cast off by fortune, appears to have in his solitude very morose opinions in regard to passing affairs. Hardly two months ago the ex-Minister of Italy, in order to have people talk about him, to escape, if he can, forgetfulness, wrote a first opinion which he confided to an English review with an air of mystery, concealing himself under the pretentious synonym of "A Statesman." Now he publishes in the same review a second memorandum, which he made up his mind to sign. Signor Crispi wished to have his say about the affairs of Europe, about the continental alliances, about the policy of Italy; only he has said what he desired in the style of a man who, in losing power, has lost the simplest

perception of great public realities; who has not observed passing events, but who has the air of one relating the history of a bygone time.

In fact, what is this new paper about "Italy, France, and the Papacy," save a tissue of stale news, of puerilities, of inventions which have no foundation, either in the truth of things or in the present state of the world? Signor Crispi has discovered and unveiled before Europe the great secret of the misunderstandings which separate Italy from France, which have forced Italy to take part in the Triple Alliance. He no longer talks, it is true, about sudden attacks in preparation by our navy to capture the port of Spezzia, or about plans of campaign formed by our military staffs for the invasion of the Peninsula; he does not even talk about Tunis or the Capuchins, who for some time have been making more noise than is reasonable in Italian politics.

The great, the terrible question which is always rising between the two countries, is the Papacy, to which France evidently intends to restore the temporal power. Signor Crispi assures us that, if some negotiations undertaken in 1887 by a worthy prelate to reconcile Italy with the Pope did not terminate happily, it was the fault of France, which intervened with bad counsel near the Holy Father. It is also certain that in 1889, when the Exposition was in full blast, when the Boulangist agitation was at its height, there was a great "conspiracy" to induce the Pope to quit Rome and claim French hospitality. In a word, it is an assured fact that for some years past, France, under the *régime* of the Republic, governed by Ministers like M. Goblet, M. Floquet, or even M. de Freycinet and M. Ribot, has constantly thought of a new expedition to Rome, to reëstablish the Pope in his temporal power! And this is why Italy is a member of the Triple Alliance! This is why she will never leave the Alliance until France shall have solemnly sworn that she does not dream of either "renewing the expedition against Rome" or "submitting the question of the Vatican to the European powers!" This is all which can be said about the politics of the day by a man who has directed, with no little noise, the affairs of a nation, who has had all the secrets of diplomacy, who is thought to be acquainted with the condition of other countries!

Where, then, did Signor Crispi discover "that in France the Roman question is always open"? Is it because there is between our country and the Holy See necessary traditional relations, which every regular *régime*, though only half enlightened, will strive to maintain? Assuredly France, under the republic, as under the monarchy, cannot be indifferent in regard to the independence of the Papacy, and must keep up a good understanding with the Chief of the Catholic Church. France is interested in the Papacy in her internal affairs for the peace of consciences, and still more, perhaps, for the sake of her secular influence abroad, in distant countries where she has a Catholic following attached to her protectorate. Only sectarians despise the advantage of having for an ally the greatest moral power in the world.

Our new governments, as soon as they attain power, make no mistake on this point, and, up to the present time, there has never been a Republican Minister who has recommended the suppression of the French Embassy at the Vatican. The President of the Republic, on all occasions, shows his deference for the Chief of the Church; he has shown it recently when he delivered the berretta to the last Nuncio, Cardinal Rotelli, and when he received the new Nuncio, Monsignor Ferrata. The Pope, on his side, without disguising his preferences for France, has constantly given proof of the most conciliatory intentions, and even encouraged by his counsel adhesion to the Republic. Outside of this good understanding, of this useful coöperation, of which religious peace may be the result, there is, so far as we are aware, no Roman question. Any other than this it needs the eyes of Signor Crispi to discover.

The Roman question exists no more for France than for the other great States. Did not Prince Bismarck, when he thought it was to his interest, address the Sovereign Pontiff, and treat him as a recognized power? Has the Emperor of Austria, the ally of Italy, yet returned at Rome the visit he received from King Humbert at Vienna? About all which relates to Austria and Germany, however, Signor Crispi keeps a prudent silence. It is only France which is in his thoughts. If the Roman question still remains an embarrassment for Italy, it is solely the fault of the French, who conspire with the Vatican.

The most curious thing is that Signor Crispi says that he is the best friend of France. Oh! yes, without doubt, provided France ceases to "consider herself the eldest daughter of the Church"; provided she is good and quiet, no longer pretends "to be the arbiter of Europe," learns how to bend before the salutary obstacles in the way of her ambition; provided she allows herself to be held in by Germany and Italy on the continent, by England in the Mediterranean. On these conditions Signor Crispi asks nothing better than to be the friend of France. If this is the language of a friend, what should we expect from an enemy? Only, Signor Crispi does not perceive that with his calling up the Roman question and his superannuated consultations he is speaking to the air, like a man who has lost the thread of current events.

CONDITION AND PROSPECTS OF BRAZIL.

THE REVEREND G. W. CHAMBERLAIN.

*Bulletin of the American Geographical Society, Vol. XXII.
No. 4.*

ARNOLD GUYOT, in his book "The Earth and Man," in the spirit of a devout philosopher, calls our attention to the fact that the contour and relief of the continents of the earth, the shape of the dry land, is a divine prophecy of the development of the human race. In a word, physical geography forecasts the drama of humanity to be enacted on it, and, in the case of Brazil, determines that that land shall be: (1) One and indivisible; (2) a healthy habitation; (3) a theatre for the congregating of the families of the earth.

Any atlas of physical geography will show that Brazil is separated, as it were, from the rest of South America. See that great belt of green indicating the two hydrographical systems which surround Brazil as with broad arms, and consider that a very slight depression of the earth's surface would have left Brazil an island. It is said that in the rainy season you can pass from the confluent of the Amazon to the headwaters of the river La Plata in a Rob-Roy canoe. Consider the rivers and you will have a foreordained answer to the surmise that Brazil may not be able to maintain its unity—as to whether it will ever be divided into two or three nations, its topography and prefiguration have predetermined the question. There is no chance for a division. You will see this by the way the waters run north and south from the vast watershed which embraces the region between 15° and 20° S. Lat. Divide the country if you can. You cannot. Not more than ours was to be divided. Secession was a rebellion not only against civil government, but it was a rebellion against divine law written on the earth, and therefore impossible. Brazil by eternal determination is to be one and undivided.

Study the map and you will realize that there is there prepared an immense theatre for the development of the drama of human life, since He, whose hands formed the dry land, has raised Brazil high toward heaven, so that even in the inter-tropical regions it is a "habitable part of the earth."

Physical geographers call our attention to another very significant fact. They tell us that the Old Hemisphere, by the contour of it, foreordained the separation of the human family, the division and scattering of the families of the earth, whereas the New Hemisphere tends to the congregation, the gathering

together of the peoples. What they discover written upon the face of the earth, we perceive in the history of the last century, rapidly advancing in our country; so that from every quarter of the earth they are coming in and fulfilling the eternal purpose, written upon the very physical geography of our land. It is in vain for our legislators to close the Golden Gate against the Asiatic, or Castle Garden against the European. Just as surely as water seeks its own level, the peoples inevitably seek our land, and they will come.

There is no wisdom in Congress or in any other body of men, to bring about a law which shall break down the eternal law. Come they will, and it were better that we adjust our shoulders to the burthen of receiving them in the spirit of the precept "Freely ye have received, freely give." The blessings of our civilization and liberty belong to the nations of the earth; let us see to it that these nations shall have a part in the blessings which have been given to us as a precious legacy.

A similar theatre has been prepared on the southern half of this continent, in what we now know as the United States of Brazil. Vast area, healthfulness, and individuality all point to a congregation of the families of man, and a vast development in the near future. In pursuance of the Divine plan this vast and fertile territory was committed to the Portuguese, in order that it should lie for a time in the hands of a nation which would with a jealous spirit seal it up hermetically, and hold it closed to all foreign commerce.

And now it is remarkable that just as we are fearing that we are having a little too much, a little more than we can adjust, of this immense tide of human life, Brazil, which has been reserved for such a time as this, is thrown open, and is stretching out her arms to all the nations of the earth and asking for labor to develop her resources.

"Should her moral and intellectual endowments grow into harmony with her wonderful natural beauty and wealth, the world will not have seen a fairer land," is the verdict of Professor Agassiz in the closing chapter of his "Journey to Brazil." And now that Brazil has entered into the sisterhood of republics, now that education has received a great stimulus, now that slavery has been abolished, and religious bigotry has given place to religious liberty, we are drawing nearer to the realization of the possibilities portrayed by the great naturalist.

RUSSIA AND FINLAND.

Unsere Zeit, Leipzig, August.

THE Finnish question is the latest creation of the Chauvinistic press in Russia. During the last year the organs of the ultra-Russian party have agitated incessantly for the abolition of the national independence of the Grand Duchy of Finland, which Russia has respected during the eighty years that have transpired since the Union. The political rights and social condition of Finland are very little known, for the Finlanders have never sought to draw the attention of foreigners to themselves. But in the present aspect of affairs, an intelligent review of the situation will not be without interest.

Finland has been united to Russia since 1809. Following the Conference at Tilsit, between Napoleon and Alexander, the latter sought to force Sweden into the so-called Continental system. This led to the war between Russia and Sweden in 1808, when Alexander announced his resolve to annex the Grand Duchy of Finland, which was then a part of the kingdom of Sweden. Towards the close of the year, after Sweden had vacated the Principality, Alexander summoned a deputation of the estates of Finland to advise him as to the wishes of the people; and in pursuance of their council summoned the estates to a Landtag in the town of Borga, which he personally attended at its opening, on March 28, 1809. The day previous, the Czar affixed his signature to the following "guarantee to all the inhabitants of Finland."

"We, Alexander I., by the grace of God, Czar and ruler of all Russia, etc., Grand Duke of Finland, etc., give notice: Now that we, by the will of Providence, have taken possession of the Grand Duchy of Finland, we do hereby confirm and guar-

antee to all the several estates of the said Grand Duchy and to all the inhabitants thereof, the religion and laws of the land, together with the privileges and rights which the several estates and the inhabitants generally have enjoyed under the Constitution; pledging ourselves to guard all these privileges and conditions to their full extent, firm and inviolate. In further testimony whereof we have this day appended our signature to this deed of guarantee.

"Given at Borgia on the 15th (27) March, 1809.

"ALEXANDER."

This deed of guarantee was given over to the estates in the cathedral church of the city. The estates on their part took the oath of fealty to the Emperor-Grand-Duke, in conformity with a formula which contained provisions requiring the maintenance of the Constitution inviolate.

The Emperor himself, in his address to the estates, and in his manifesto to the people, explained the true significance of their guarantee of rights. He denoted the Finnish people as "*placé désormais au rang des nations.*" He declared that he would rule Finland "*comme une nation libre, et jouissant des droits que sa constitution lui garantit.*" He referred to the first acts of his reign as evidences "*qui doivent assurer à la nation Finlandaise les droits de son existence politique,*" etc., etc.

Every successor of Alexander I. has given similar guarantees on ascending the throne, and pledged himself to respect the Constitution.

It may be said without fear of contradiction, that no act of Finland's has contributed to the current Chauvinistic demands for the abrogation of her national and religious freedom. As long ago as 1863, when Alexander II. assembled the Finnish Landtag, Katkow in Moscow made a vigorous onslaught on the special privileges of Finland. He was followed by others in the same vein, but only sporadically, for Alexander II. let it be understood that Finland was to be let alone. But in 1880 the attack was renewed; and the more the reactionary tendency of Russia's inland politics asserted itself, the louder were the denunciations of the "dangerous privileges" of the Grand Duchy.

This agitation for the abrogation of the Finnish Constitution although widespread in the Russian press is not universal. Some of the more influential and respectable papers take up the pen occasionally in behalf of Finland, and maintain that the guarantees given by the Emperor must be respected by the people. They argue, moreover, that there is nothing in the Finnish Constitution to prejudice Russian interests; that in fact, Alexander I., by his guarantees effected the arrangement most conducive to Russian interests.

One thing is certain, Finland in the enjoyment of her autonomy has entailed no sacrifices upon Russia. She has developed in her own strength, and regards her union with Russia with satisfaction. As long as her rights are respected, Russia may count on her loyalty with confidence; but the adoption of a destructive or amalgamating process, or any violation of Finland's political rights will not only loosen the strong bands of loyalty to the crown, so characteristic of the Finnish people, but will create incalculable difficulties for the Russian Government, and, after all, remain ineffectual; for the national sentiment of the Finns is ineradicable.

SOCIOLOGICAL.

A WORKINGMAN'S REFLECTIONS.

JEAN FACHE, MACHINIST.

Nouvelle Revue, Paris, August.

THE economists for fifty years past have unanimously declared that productive coöperation is impossible. I believe it to be possible. When workingmen are taught to understand, why can they not form associations similar to the great financial companies? Their deposits in the savings banks, their investments in municipal bonds, their holdings of Crédit Foncier shares foot up vast sums. The capital that they contribute to these institutions, or a part of it, they could embark in industrial or commercial enterprises operating on the joint-stock principle. People of the mercantile class could render important aid by putting their knowledge and experience at the service of the associated workingmen. Workingmen are said to lack the administrative ability needed in

extensive enterprises; yet I think men can be found among us who possess sufficient probity and capacity to fill executive posts, and am sure we are the ones who understand best of all the direction and application of labor. When they shall have learned to subordinate individual interests to the common interest and have had thorough experience of the futility of attempting to improve their lot as individuals, workingmen will find the discipline necessary for successful mutual associations. Their good sense will teach them to obey the men that they have placed at their head. Even now it would, perhaps, be an easy matter to enter into association with their employers. But it would be essential that the associations should be always independent and free from State intervention, both labor and capital being provided by the members, and subject to no outside regulation. The sentiment of individualism prevailing among the working class may render the success of the principle of coöperation difficult at present, but reflection forces the conviction that it is to be the law of the future. The whole tendency of industry is in the direction of production by machinery, and, as great establishments are necessary for reducing general expenses, and turning out work economically, association is the inevitable outcome. In the growth of national wealth under present conditions private fortunes necessarily become excessive, surpassing the proper limits of individual requirements, measured by whatever standard. In a democratic country no such power should be possessed by individuals as is conferred by the accumulated capital of the very rich families. It will become necessary to have wealth more evenly divided, and through coöperation the equilibrium will be restored. If capitalists and corporations become the sole directors of production, the abuses of opulence would become too flagrant, and no one can predict what events might come to pass.

As a suggestion for a practical method of striking the balance between the legitimate interests of employers and employes, would it not be possible for them to enter into an arrangement whereby, through the intermediation of delegates, the whole body of workmen in each department should contract to do their work as an association? The metal-turners in a machine shop, for example, would choose a committee in whose knowledge, skill, and character they have confidence, and after the conditions and price of the work have been discussed, and action taken in a general meeting, the president or delegate of the committee would treat with the head of the business. The law of supply and demand, the state of the market, and the conditions of labor in competing nations would have to be considered. When a bargain is struck that is satisfactory on both sides, then the work would be done by the men in partnership under the chiefs that they have chosen, who would know best how to assign tasks to the men who can do them best, and to regulate the conditions of work. The pay could be divided into two parts, one part to be shared in equal wages and the other part divided according to individual merits. The manufacturer would be saved the annoyance, the friction, and the trouble of looking after a shop full of men; for he would only have to treat with the principal delegates. In the trade of which we have spoken, for instance, the delegates of the mounters, the fitters, the turners, the planers, the borers, the masons, etc., would arrange the details with him, and he would know exactly what each part of the manufacture costs him.

Those of our fellow-citizens who have undertaken to constitute a fourth political order that they call the Labor party ought to see that their idea can never be realized. The *bourgeoisie* are not like the nobles before the Revolution, who erected barriers between themselves and the rest of the nation, and regarded the people as an inferior race. Our new aristocracy is open to all. It assimilates the finer intellects; it absorbs the superior elements; it attracts the ambitious and energetic, and is constantly strengthened by an infusion of new blood. How can the superior minds that arise among the people be compelled to enter the fourth estate? That would be an inconceivable tyranny, and one that is certainly beyond our powers. The classes nowadays interpenetrate each other and confound themselves more and more. Is it to be expected that the intelligent among us will be content to be our servants for the glory of helping and pleasing us? We cannot ask an impossible and transcendental standard of morality. We should help the best men to rise to the top, not endeavor to keep them in rank and file, like soldiers.

THE FARMER'S ISOLATION AND THE REMEDY.

JOHN W. BOOKWALTER.

Forum, New York, September.

THAT there is a general and profound discontent among the farmers of our country cannot be doubted; and what seems paradoxical is that this discontent is greatest in the broad and most fertile regions of the country where the population, relative to the cultivated area, is less than in the more sterile portions.

That such discontent should pervade a body that is the most important numerical and commercial factor of this or any people, becomes a matter for deep national concern and even alarm; and to search for the cause or causes of it becomes a public duty. In the marvelous and rapid advance in the general well-being of the country, the farmer has shared the least. In the decade from 1850 to 1860, when there was presumably a normal and coördinate increase in the wealth of all the industrial classes, and when the population of the country was but little more than one-half of that during the decade from 1870 to 1880, the census shows that the absolute increase in farm values was more than four times that shown in the last-mentioned decade.

There no doubt exists a multitude of causes for this inequality and consequent discontent; but the dismal experiences of my early life as an agriculturist lead me to refer the difficulty, in great measure, to one dominant and conspicuous cause. I believe the chief difficulty of the farming class arises from lack of association and coöperation, lack of united effort, and diffusion rather than concentration of energy. This lack of organized effort results in great economic loss, and places the farming population at a serious disadvantage in the great industrial contest with such coördinate industries as have the capability of thorough concentration and organization.

The American farmer has not mastered the problem of combined action, and consequently has not fully "realized" upon his energies. Each farmhouse is an isolated community and a law unto itself. But the economic loss is only a trifle compared with the woful waste of social energy. From this waste comes the heart-hunger and too often the atrophy of the intellect. From this comes, too, that abiding soul-weariness suffered by so many farmers and still more by so many farmers' sons, and, worst of all, by so many farmers' wives. For it is one of the saddest features of this wretched isolation, that the farmer himself often gets used to it by middle life; it becomes so completely second nature that he forgets that it was not first nature. He complains because his sons wish to go to town, and thinks his wife unreasonable because she is not satisfied with "a good home and a good provider." His last word in argument would be that she does not have to work any harder than other farm women; and that is the pitiful truth.

Let Eastern men think as they may, it is a minority, and a small one indeed, in the West, that is ready for a general financial and industrial revolution. But what is the remedy?

We have but to look about us to see proofs of the extent to which mankind has been benefited by the crystallization and grouping of the crude elements and materials of human life and society. In manufacturing and cognate enterprises the subdivision of labor alone has almost worked miracles. Let us assume that the now isolated farmers of a tract five miles square are gathered into a central farm village of—say one hundred families. The gains would be of three kinds: the purely physical; decreasing labor and increasing product; the intellectual; and, most of all, the social and moral.

I. There would be a tendency toward subdivision of labor and a specialization of industries. The village well, cistern, bath-house, and many such things may be passed with a mere reference. I may mention the fact that one wind-mill would raise all the water needed for the community, thus saving the

expense of many wind-mills, and the slavish labor at the wells of one hundred women. In the village laundry, the village bakery, the village butcher-shop, the village nurse, the village horse-doctor, the village blacksmith, the village grocery, great economy and convenience would be found. The village creamery, doing away with the worry and vexation of churning at home, and producing butter of better quality at a less outlay, would be a popular institution, and the village ice-house and other aids to comfortable living would speedily come into existence.

II. The intellectual possibilities would be very great. The village club and evening school, the school-house, library, the music-hall, and the reading-room—why should not all these come as natural products of associated effort? Is there anything in farm life and work which necessarily forbids the development of those conditions which sweeten and brighten human life in most other pursuits? Is the farmer doomed to have a poorer social life than men of other vocations? And must the despairing question be forever asked, *Why don't the boys stay on the farm?*

The answer is self-evident—perpetual toil in good weather, perpetual loneliness in bad weather and most of the winter season.

III. The social advantages would perhaps be the greatest of all. I have noticed in many cases that half the fatigue of the day is dissipated by the social intercourse of the evening. The village church being near at hand, the attendance would be greatly stimulated; the music and the atmosphere of mental calm even now make it attractive to many not directly influenced by religious motives; and surely it is well that religion should call to its aid all innocent forces, especially such as affect the young.

While the possible ultimate condition of American agriculture, as herein briefly sketched, may not be at once attainable, it is certainly worthy of an earnest effort.

THE NEW SCHOOL OF CRIMINAL ANTHROPOLOGY.

ROBERT FLETCHER, M.D.

American Anthropologist, Washington, D. C., July.

IN the cities, towns, and villages of the civilized world, thousands of unoffending men and women are annually slaughtered, and millions of money, the product of honest labor and careful saving, are carried away by the conqueror. This modern "Scourge of God," whose deeds are not recorded in history, is the criminal. Statistics show us that in nine great countries of the world, including our own favored land, in one year, 10,380 cases of homicide were recorded, and in the six years extending from 1884 to 1889 in the United States alone 14,770 murders came under cognizance of the law.

And what has society done to protect itself against this aggressor? True, there are criminal codes, courts of law, and that surprising survival of the unfittest, trial by jury; vast edifices have been built as prisons and reformatories, and philanthropic persons have formed societies for the instruction of the criminal, and to care for him when his prison gates are opened. But in spite of all, the criminal becomes more numerous. He breeds criminals; the taint is in the blood.

Of late years there has sprung up in Italy a new school, which has studied the criminal rather than the crime—which has investigated his natural history. It is known as the School of Criminal Anthropology, or the Neo-criminalistic school.

It may be said to have sprung into existence in 1876, when the first volume of the now famous book of its acknowledged leader, Professor Cesare Lombroso, of Turin, was published under the title of *L'uomo Delinquente*, or criminal man.

Cesare Lombroso is the professor of medical jurisprudence in the University of Turin. His opportunities for observing the criminal classes have been very extensive, and his collection of crania from these sources is the most important one of

its kind in existence. He is regarded as the head of the school, which now numbers many distinguished adherents.

The school of Lombroso insists that crime is the result of three orders of factors, namely, anthropologic, physical, and social. If social causes alone produce crime, as another school insists, why is it, it is asked, that of one hundred persons living under the same conditions of abject poverty only five will become thieves? Why do the other ninety-five prefer mendacity, hunger, or suicide? The social factor is the same for all, but the impulse to crime, born of the surroundings, becomes decisive only when the anthropologic and physical factors are found; the organic constitution and the abnormal brain.

What, then, is "Criminal Anthropology"? It is the study of the being who, in consequence of physical conformation, hereditary taint, or surroundings of vice, poverty, or ill-example, yields to temptation and begins a career of crime. It is to study the anatomy, the physiology, the hygiene of the criminal, his productivity, his capability of amendment, to examine into his condition, and to recognize his rights.

The first question which suggests itself after arriving at a solution of what constitutes crime is—are there two varieties of our race who are destitute—the one of all feeling of pity, the other of all sentiment of honesty? It is here practically that the investigations of the new school commence.

The conception of the criminal as a variety of the human species who has degenerated physically and morally, is quite a modern one. Careful researches have been made to establish an anatomical type of the criminal, but it must be stated that some of the most eminent adherents of the new school have declared positively there is no such type. On the other hand it is right to say that all those observers who are connected with great penal institutions agree that abnormalities of the head and face of the most marked type of degenerescence prevail in greatest abundance among those guilty of the most atrocious crimes.

The new school is at variance with the psychiatrists as to the existence of moral insanity. It admits the existence of certain pathological conditions as idiocy, insanity, epilepsy, and hysteria, with which criminal propensities are sometimes joined, conditions which may be congenital or acquired; and also exclusively moral abnormality, characterized by the perversion or absence of all moral instincts, but which is not, they contend, a disease. If there is no disturbance of the faculty of ideation, the absence of the moral qualities cannot justify the denomination of insanity. If this were permitted we should have to pronounce whole races of savage men insane.

In the born criminal the mental process is in accord with the external impressions. The hope of obtaining the desired end is logical, but the process is criminal, and reveals the absence of the moral sense.

The "fatalist" feature has led many to suppose that the new school would take the ground that, if crime is the result of mental and physical abnormality, the irresponsibility of the criminal, and the injustice of punishing him would inevitably follow.

This apprehension is baseless; the neo-criminalist meets the question in a decidedly practical way. Granting that the criminal has an irresistible propensity to crime, normal man, detesting bloodshed and rapine, yields to an equally irresistible propensity to shut the other up where he shall perforce be harmless.

Six years before the appearance of Lombroso's work, Mr. Bruce Thompson, resident surgeon to the general prison for Scotland, at Perth, published a work insisting on the hereditary nature of crime, laying down the propositions that there is a criminal class, distinct from other civilized and criminal men, and that within this class crime is hereditary and incurable.

Albrecht, a distinguished opponent of the positivist school,

contends that the criminal is the normal man and civilized man an abnormal type. But he argues that this view need not debar the abnormal man from killing or punishing the natural man, when he seeks to indulge his normal propensities at the expense of the abnormal societies.

Happily the law-abiding man forms the vast majority of living people, and we may continue to hope and believe that in defense of himself, his property, his wife and children, he will continue to disable criminal man by depriving him, as the case may require, of his life or his liberty, or the pursuit of his execrable happiness.

ON MORAL STATISTICS.

PROFESSOR AUGUST MERTZEN, PH.D.

TRANSLATED BY ROLAND P. FALKNER, PH.D.

*Annals of the American Academy (Supplement 1891).
Philadelphia.*

ABOUT the end of the third decade of the present century, the fear of over-population, which, based on the ideas of Malthus, had its origin in England, became general.

With the increasing consciousness of human community, awoke also the feeling of the contrasts of society, which, however, degenerated into a species of apologetic of moral offenses. Crime was treated as an unavoidable consequence of untenable social conditions, and in this way an approach was made to those conceptions of population statistics which regard the numbers as evidence of natural laws.

The first representatives of moral statistics, François d'Ivernois in his investigations of the comparative morality of nations, 1833, and Guerry, in his essay on moral statistics of France, 1834, perceive in the constancy of the numbers, nothing more than the influence of constant factors and conditions.

A confirmation of these views, and at the same time a more profound, more humane, and more interesting exposition of them was given in Quetelet's work: "*Sur l'homme et le développement de ses facultés; ou essai de physique sociale*," which appeared in 1835.

His work declares expressly the constant averages in moral statistics to be a proof that the actions of mankind are regulated by laws. Among individuals, the natural forces which tend toward the preservation of these laws are indeed influenced by disturbing forces resulting in accidental and individual phenomena. In the totality of mankind, however, the laws clearly appear. They are not, however, unalterable, but dependent on existing social conditions. Natural influences are more or less counteracted by others, the products of civilization. The general and periodic influences are more effective than the individual ones. In all cases an average standard is the best, and is obtained statistically. The average man would, it is true, be different at every period, but would, nevertheless, represent a state of equilibrium, the true type of the totality of operating influences. Man advances, however, by his intelligence to a condition no longer that of nature. Virtue, like nature, is unchangeable; but the intelligence of mankind develops just as does that of individuals. All individual development is determined by the conditions of society, by the course of great events. Society is responsible for the criminal as well as for the great man. The criminal is merely the instrument of society. He is the propitiatory sacrifice of society; his crime, the fruit of the conditions under which he lives.

Quetelet, nevertheless, excludes every idea of fatalism. He sees the working of law merely as the phenomena of the great masses, and denies expressly any constraining force on the individual. Still, he does not solve the contradiction nor does he speak clearly as to the responsibility of the individual for his actions.

Quetelet left no doubt that he was convinced of the existence of laws, susceptible of proof by calculations which govern

the life and actions of man and society. He drew no further conclusions than Sir F. W. Herschel, the astronomer, drew, in 1850—the more definite conclusion that the freedom of mankind was hardly perceptible.

H. Thomas Buckle declared in his "History of Civilization in England," 1857, quite candidly, that a necessity based upon natural law must be presupposed in all human actions, and that the dogma of free will must be totally rejected. With this consequential fatalism he hoped to place all historical science on the basis of statistics.

This opinion found at the same time support and opposition in Adolf Wagner's "Gesetzmässigkeit in den scheinbar willkürlichen Handlungen," 1864; support, in the strict deductions reaching beyond Quetelet's material, and in the manner of treating large numbers; opposition, however, in the emphatic rejection of every deterministic consequence, not better founded but more distinctly pronounced than by Quetelet.

Other, and particularly Italian, statisticians adhere with preference to Quetelet's idea of a constraining force of natural law for the masses and freedom for the individual. Messedaglia expresses the general opinion in holding that the individual can choose freely between virtue and vice, but is helpless in face of the laws which govern the masses, and that the knowledge of these laws will enable statisticians to portray the development of the intellectual and moral forces of mankind, and the ethical order of the universe with the same precision as physics explains the mechanism of existence.

These ideas conflict with the accepted foundations of ethics and psychology, and would, therefore, should they prove correct, lead to a revolution in the essential principles of both sciences.

The solution of the problem propounded by the statisticians of morals have been most effectively given by statistics themselves. The reasons and the statistical necessity for the uniform series of numbers have been convincingly proved to be totally without connection with any compulsion of the free moral decision, or, indeed, with any limitation whatsoever of the will by natural law.

EDUCATION, LITERATURE, ART.

NAMES IN NOVELS.

Blackwood's Edinburgh Magazine, August.

I SUPPOSE all novelists and story-tellers take some proper godfatherly or godmotherly care in the christening of their creatures. If they go no deeper, they at least observe the more superficial and obvious distinctions between character of *bourgeois* and gentle blood. They seek names appropriate to calling or locality, and so forth. Most take some pains about the naming of hero and heroine. One class of novelists appeals to a sentiment of romance, with high-sounding, historic names; another betrays the inevitable significance of nomenclature by scrupulously employing none but the most familiar. Nothing short of democratic training and Bostonian naturalism could have hardened Mr. Howells's heart into inflicting upon his Lady of the Aroostook and her many admirers, for the sake of whatever dramatic point, the revolting surname Blood. Beautiful and picturesque names are no small element in the picturesque beauty of romance. Generations of hearts have beaten time to the syllables Wilfred of Ivanhoe or Lucy of Lammermoor. The degradation of name is a bit brutal, even for parody, in the diverting "Rejected Address" which transforms—

"Charge, Chester, charge! On, Stanley, on!"
Were the last words of Marmion,

into

"'Od rot 'em,"
Were the last words of Higginbottom.

Thanks to what Matthew Arnold termed the touch of grossness in our race, we are bountifully provided with names of all

shades of vulgarity and hideousness. With us no booby or villain, at all events, need go inappropriately named. It is unpardonable in fiction, however, to burden a charming girl with a vile name, and to make heroes of Higginbottoms is a mere wantonness of Zolaism. Art exists to console us for the hardships and anomalies of life. In the world of art there should be some subtle appropriateness in the naming of the *dramatis personæ*.

What should be the nature of the appropriateness? What should be the secret of the affinity? Should novelists permit themselves to manufacture names with an obvious meaning, like Fielding's *Alworthy* for instance? Or, like Balzac, should they search for mystic meanings in real names? Can there possibly be any affinity, apart from the special associations of a book, between a mere meaningless proper name and a character?

Chadband, Miss Miggs, Micawber, Pecksniff, Sairy Gamp—were these names once absolutely non-significant? Surely, in the mere name of Micawber, there already lurk suggestions of a waiting for something to turn up. Enthusiasts have been known to protest that from Silas Wegg's bare name they divined the whole man, wooden leg and all. Not a bit of it, retorts rationalizing common-sense; make the experiment in a properly scientific spirit and see. Get a man innocent of Dickens to evolve from the letters of the word Pecksniff the character of the Salisbury architect, or from the data of a misshapen body and sly domestic cruelty, ask him to construct the name Quilp. Well, and suppose he fail, his failure is by no means fatal to the theory. Nature undoubtedly affords abundant instances of mysterious affinities between apparently heterogeneous things. Scents, sounds, and colors have infinite capacities of spiritual suggestion. Herein lies the secret of the potency of the sensuous arts. What analysis could exhaust the possible suggestiveness of names? There are forebodings in the mere sound of the syllables, and mysterious intimations in the mere look of the letters, which baffle all attempts at rational explanation. On this groundwork association has woven threads of suggestions, philological, historical, romantic. It is true that it is only after name and character have been joined together by the inspiration of the author that they cannot again be put asunder; but the marriage only reveals, and does not beget, the elective affinity.

According as the element of allegory or the element of realism predominates in the artist's method, will be the wisdom or unwisdom of employing realistic or allegorical names. Where allegory predominates, as in "The Pilgrim's Progress," where our attention is directed, as in the motley crowd who people the English comic stage, chiefly to the skill of the dramatist in showing up the foibles of humanity, and winding mean and vicious actions into situations of laughable entanglement, then names which point the character and explain situations come naturally in place. Where, however, it is sought to stir pity and fear and sympathy with the sufferings and heroisms of men and women; where, as in tragedy, self-conscious observation of the writer's art should be lost in overwhelming feeling for the hero's destiny, then, so far as I know, such names have never been adopted. Of names of this kind Shakespeare is sparing in the use. Justice Shallow, Slender, and Silence, with Fang and Snare, the Sheriff's officers—the majesty of the law always fares badly in the hands of satire; the constable, Dull; Froth, a foolish gentleman; Martext, a vicar; and that ragged regiment of Falstaff's recruits, Mouldy, Shadow, Wart, Feeble, and Bullcalf—these almost exhaust the list.

It is not difficult to see with how much natural ease Dickens can introduce his jingles and veneerings. The art of Dickens is often the art of caricature, often it is the art of farce. His world is a grotesque, pathetic, lurid, ludicrous world of his own. He has brought together a teeming population of quacks and mountebanks, and waifs and strays, and monstrosities, for

whom his most extravagant names are accepted as the only natural and proper ones.

What shall we say, however, of Thackeray and his Deuceaces and Bareacres and the rest? His justification, if it be right to speak of justification, lies in this; that with all the solid reality of the life portrayed, we are never allowed to lose sight of the author and his art in portraiture. He is ever at hand to underline the snobbery or laugh off the pathos. He is especially fond of putting on the airs and graces of the showman. His preface to "Vanity Fair" is headed, "Before the Curtain"; and this great novel of real life concludes with "Come, children, let us shut up the box and the puppets, for our play is played out."

THE LIBRARY AT SAN MARINO.

HERBERT VIVIAN.

The Library, London, August.

AS every schoolboy knows, San Marino is an independent State, thirty-two square miles in area, standing on a rock of the Apennines, some three leagues from the east coast of Italy. This tiny State is a close oligarchy, governed by two "Captains-Regent" and a Council of Sixty; and it can boast of being one of the oldest and quite the most ridiculous nation in Europe. The chief delight of its pretentious villagers is to display all the attributes of a Sovereign State, and, having secured their own flag, their own pennies, and their own postage stamps, they one day bethought themselves that it might be a good idea to found a National Library in their capital. In keeping with the opera bouffe character of the country and the evident desire of its citizens not to take life too seriously, this library is distinctly stagey and unreal.

The National Library of San Marino, like that of Great Britain, adjoins a Museum. At the present moment the State Palace is in process of rebuilding, and the curiosities have been huddled out of the Museum to make room for those still greater curiosities, the Sixty Councillors of the Realm. The chamber of the Museum is, however, none the less interesting for the absence of either curiosities or Councillors. There is always the boundless view from the old arched windows over the blue mountains and across the russet plain of Rimini, stretching from the silver streamlet which marks the ancient Rubicon, away through the haze to Urbino, the birthplace of Raphael, and along the ill-defined coast, if the imagination be coaxed, as far as the dockyards of Ancona. And there is a Madonna by Giulio Romano, barbarously flanked by a hideous medallion of Victor Emmanuel; a modern allegorical picture of the Hermit Marino conferring liberty upon a florid damsel intended to represent the Republic; and lastly—*mais que diable allait-il faire dans cette galère?*—a portrait of George Washington.

In the room where the contents of the Museum are now huddled there were quite as many curiosities (if that be the correct word for things that are in no sense curious) connected with Victor Emmanuel and Louis Napoleon as with the Republic of San Marino. Not merely diplomas and documents associate those unworthies with the Republic, but portraits, medals, coins, ribbons, and trumpery relics, which would be scouted in a parish library at home. One thing of interest, however, I did find, and that was a fairly complete collection of bronze medals of the House of Savoy, including portraits of several princes, who, but for the Act of Settlement, would have reigned in Great Britain.

The library, in a large, untidy room, where some eleven thousand books are stored in approved confusion, is interesting only from the State papers it contains and the means they afford of studying the history and constitution of the quaintest State in Christendom. An exhaustive work by Mulagola treats of the only time when the independence of the Republic has not been respected. It occurred to the Pope, in 1737, to annex San Marino to his States, and, therefore, he dispatched Cardi-

nal Alberoni thither with an army. The two Captains-Regent of the day were divided in opinion. One of them caused the gates of San Marino to be closed at the approach of the invaders, who were admitted the next morning by his colleague. The Cardinal entered and took possession. The malcontent Captain-Regent, however, headed an unexpected opposition, which was extinguished by measures of great severity. The Papal troops remained in occupation for three months, when they were withdrawn through the intervention of Louis XV., and on February the 5th, 1740,—a day still honored by the citizens—Pope Clement XII. reestablished the independence of the Republic by treaty. The documents in the library relating to the affair are chiefly concerned with the French King's intervention, and the diplomatic correspondence which brought about the treaty of independence. The custodian showed me with especial pride an old chart, purporting to be of the ninth century, and marking plainly the castle and church of San Marino.

The modern books in the library were an amazingly motley crew, a portion evidently being intended for the light reading of the citizens, but looking about as much thumbed as the tomes in Sleeping Beauty's Castle; and the rest having certainly been bought at so much a pound second-hand. Quantity, not quality, was the order of the day. I am told the library was begun in 1839, but that it remained almost bookless until one day an American gentleman, named Tucker, benevolently settled five hundred dollars a year upon it, in consideration of which he was made a peer by the Republic. A marble slab, commemorative of this transatlantic munificence, adorned the entrance hall, and I was shown a sumptuously bound little history of San Marino, translated into English by Patrician Tucker, a work doubtless well-intentioned but of unequal literary merit.

The great history of San Marino is Cavaliere Delfico's exhaustive *Memorie Storiche della Repubblica di S. Marino*, in three volumes, which I have since bought and waded through. Like most Italian histories it is little more than a mass of raw material, without life, color, or philosophy; but the material has been collected with infinitely patient care, and would enable a good descriptive writer to produce an entertaining book.

WSEVOLOD MICHAILOWITCH GARSCHIN.

OLA HANSSON.

Silskueren, Copenhagen, 7th Heft.

THE two painters Rjäbinin and Djedow walked one day together on the docks of St. Petersburg. Djedow had been an engineer. He therefore could explain to his friend the use of the various pieces of machinery they saw lying about. He pointed out particularly how a peculiar kind of steam boilers were made. A workman climbs into the boiler, after the iron has been bent and is ready to be rivetted. With a pair of nippers he holds the bolts, while another, on the outside, hammers a head on them.

He is obliged to hold the nippers against his chest in order to press the bolts tightly against the iron. Day after day he thus receives the heavy strokes of the hammers on his chest. Often the boiler is so narrow that he cannot sit upright in it, but must lie down lengthwise in stifling heat. Djedow explained that the laborers stand that sort of work only for a few years, and after that they are not good for much. These laborers become deaf from the noise of the hammering, they are therefore called *Gluchari*, the deaf.

The next day the friends went to the boiler shops. Rjäbinin crept into a large boiler in the process of making. He found the *Gluchari* crouching in a corner of the boiler receiving the blows upon his chest. The painter looked on for half an hour, hundreds of times the hammer was lifted and the blows delivered upon bolts, each time sending a shiver through the *Gluchari*. When Rjäbinin came out he was pale, and disturbed in mind.

The sight he saw stands before his imagination by day and night and haunts him in his dreams.

The life of mankind represents itself to Garschin in the picture of a Gluchari. Garschin himself is like a Gluchari in the world of mind, unhappy and tortured. In the enormous workshop of modern civilization, among the gigantic wheels of systems and notions, and the infernal selfishness of people's conceptions, he sits with eyes sore and full of tears, receiving blow upon blow on his chest. One of the keys to Garschin is his pathological condition; the other is his altruism. He was more receptive to impressions than people ordinarily. Though his sensitiveness had large elements in it of nobility, it, nevertheless, resembles very much the soreness of the flesh around a boil. The most painful spot in his soul was that where the sympathetic nerves meet, the spot where we perceive the sufferings of man.

Wsewolod Michailowitch Garschin was born February 25, 1855, of a noble family in the governmental district of Jekaterinoslaw and spent his youth in Southern Russia. As a boy he was nervous and peculiar, and early subject to mental disturbances. He fought with bravery in the Russo-Turkish war as a private and was wounded. As convalescent he wrote his psychological masterpiece "Four days," a kind of text to Vereschagin's war paintings, representing a soldier's sufferings among the horrors of the battlefield. It was well received by the public and largely determined its author to devote himself to literature. But his health was poor and he spent two years in the hospitals of Charkow and St. Petersburg. After that, he published a collection of novels and married happily, but melancholy had too tight a hold upon him. On his way to Caucasus, where he wanted to go for his health, he committed suicide, March 10th, 1888.

The two ethical ideals, altruism and egotism, have never, as at this day, received their full definition and character. They are now rooted more firmly in the soil, and their consequences have been drawn, as never before. The altruistic principle of conduct has grown strong and powerful through the still growth of several thousand years. It is like a subterranean fungus which develops and thrives well under the surface for a long time before it shows its head. Christianity has spread it among the nations as the wind bears the seed of the plants in all directions. In the French Revolution it showed itself in the lower classes of society. In our own days it works in the social-democratic movements. In science it reveals its presence, and psychologists and psycho-physiologists have connected it with the deepest in man, as the umbilical cord connects the child with the mother. But egotism has also matured. After a fever of two thousand years, mother-humanity has at last brought forth her child. Friedrich Nietzsche has cut altruism out of his life, as if it were a piece of dead cancerous flesh, and he has thrown it away upon history's large dunghill among all the other waste material from past ages. Out of innumerable layers of withered leaves from the tree of civilization upon good and evil, he has rescued a small, green branch, perhaps having as much inherent power as Christianity's famous mustard seed. To Nietzsche, altruism, as Christian-love principle, as social principle of equality, as "*religion de la souffrance humaine*," is a symptom of degeneracy. He sees only destruction at the end of the whole modern process of development. The only remedy for us is "*Umwerthung aller Werthe*," so that the aristocratic ideals be again raised to honor against the plebeian, and that egotism supplant altruism. But Nietzscheism is no power now, whatever it may become in the future. Altruism is in power. We see and feel it all around us. It has moulded all our relations of life, and directs our present course of development; it has fired the torch of the social revolution, which illuminates the horizon.

A man so susceptible as Garschin would, of course, be influenced and moved by the social-ethical question of the day, and more than that—that question has totally filled him

and occupies him entirely. Altruism fills all Garschin's novels.

Almost the whole of modern Russian literature is preaching altruism or the effects of altruism in human life; even the Russian revolutionary movement roots in it. It is the ever-varying theme of Turgénief's novels, it grasps the knife-handle in the hand of Dostojewsky's "Raskolnikow," it enthuses and destroys the reformer in Tolstoi's "Prince Neschljudow," and appears also in the works of the lesser poets, for instance, in those of Kruschewans and Krestowsky.

Closely interwoven with Garschin's normal psychic life runs another, mystical and abnormal. It is made up of elements, some of which are far elevated and above the average culture, others of which are far below. It is primitive and overripe, atavism and overcivilization, genius and insanity, mysticism and pathology.

Garschin was subtle and dreamy. Noble by birth and culture, his nobility became a pathological condition on account of his big heart. His physiognomy revealed him. He possessed a characterless Armenian face, and eyes soft as those of the dove, arched by a feminine brow.

WHO IS REMBRANDT?

KARL MADSEN.

Tilskueren, Copenhagen, July.

MAX LAUTNER, of Breslau, Germany, published lately a book entitled: "Who is Rembrandt?" The book contains 470 pages and endeavors to rob Rembrandt of all his laurels and give them to the painter Ferdinand Bol, who, according to the author, has painted all those excellent canvasses, which hitherto have been ascribed to Rembrandt. It is a great thing to make a glorious discovery, but to make it known, it is necessary to find certain means. Max Lautner has been lucky in that respect. His Excellence, the Mayor for the Province of Silesia, Privy Counsellor Dr. von Seydewitz, has believed in him and defrayed the expenses of publishing and advertising the book.

The art critics will probably have nothing but a shrug of the shoulders to spare for Lautner's book, and the Rembrandt discussion will go on as before. Nevertheless, the book is dangerous in some respects, and one ought to expose its loose reasonings, hasty conclusions, and wilful distortions of truth.

The front of the book is adorned with a photogravure of Bol's picture, "Jacob's Dream," in the Dresden Gallery. It is a fine canvas, and reflects Rembrandt, as do the other paintings by his pupils; still it does not come as near Rembrandt as other pupils' pictures, as, for instance, Eechhout's "Christ Blessing the Children." There is something weak in it, far from Rembrandt's nature, and the technique is not his, either.

There is still another photogravure in the book; a reproduction of Solomon's sacrificing to idols. It is a mediocre picture, and no more interesting than similar ones painted by Jacob de Wet and Willem de Poorter. To suppose, as Lautner does, that Rembrandt painted the original proves most conclusively his utter want of art sense and critical ability. The minute treatment of the foliage precludes the possibility of Rembrandt having painted this tiresome tableau. Even Bol is not its author, though Lautner imagines that he has read his name twice upon it, and in one corner found the monogram F. B. L. One needs only to look at Lautner's photographic reproductions of the supposed signatures to be convinced that his imagination has carried him away. All old canvasses break and form innumerable cracks. A vivid fantasy and a good will may read anything in such splits and decipher them to suit himself. According to his method, Lautner has found signatures wherever he has looked for them. And this is Lautner's great discovery.

But this was not enough for our author. He has sought other proofs. In the first place, he argues that the writers of the seventeenth century are not very enthusiastic about the

art of Rembrandt. Surely, that is not the great painter's fault, but that of the writers; and it must not be forgotten that they are not very enthusiastic for any of Holland's artists. Contemporary art was not appreciated in those days. Lautner next proves that Rembrandt died poor and in debt, forced during old age to raise money in questionable ways, and that he lived with a woman not his wife; all of which proves that the painter was an immoral man, without respect for truth and justice, an "absolute, satisfactory, negative proof," that Rembrandt has not painted the pictures now known under his name (!). What foolish arguments! Rembrandt might be subject to much weakness of the flesh and still be a great artist. Lautner reasons further, that Rembrandt, in forty years, could not possibly have produced all the etchings and pictures ascribed to him. He counts, including the lost ones, 500 imputed to him, which would be twelve to thirteen a year. But that is no great number, when we remember that very many are small, and that the artist was a very diligent and highly gifted man. Again, he asks, how is it that Rembrandt was so poor when he painted so many beautiful pictures? They must have paid him well. The question is easily answered. The artist was notoriously very careless in money matters. Never believing his resources would come to an end, he bought whatever art objects happened to strike his fancy.

The second part of Lautner's book is the most important, though it does not prove that he has written in good faith. In the division on "The Night Watch" he has dealt with historical facts as he pleased, and to his own heart's content proved that Rembrandt did not paint it, though it bears his signature and has all the characteristics of his art. "The Night Watch" is Rembrandt's most famous picture and it bears the date 1642. We know, also, from the affidavits of two of the persons who stood models as musketeers, what they received in pay.

Lautner's recorded conclusions in the last part of his book are most reckless. Without an iota of proof he deprives Rembrandt of the honor of being the master of his own paintings. The "latent" Bol signatures are enough for him, and he finds myriads of them. He leaves nothing to Rembrandt, and upon the question as to where are those paintings which have been attributed to Rembrandt, and which have been mentioned historically, he answers, that they have perished, at any rate they cannot now be shown. He is even reckless enough to attribute to Ferdinand Bol those Passion pictures in Munich about which we possess letters and commercial accounts clearly proving that they were painted by Rembrandt for Frederik Hendrik. Rembrandt's standing as an artist was much disputed by his contemporaries. Nevertheless, his art is given much more notice in the old Dutch histories of painting than any other. Lautner thinks that this fact is attributable to his peculiar life and his art collections, rather than to his art. That this view is untenable anybody can convince himself by reading, even carelessly, the statements made by Orlers, 1641; de Bie, 1661; Sandart, 1675; Hogstraaten, 1678; Scheits, 1679; Pels, 1681; Balducci, 1686; Felibien, 1685; de Piles, 1699; Florent-Lecomte, 1699-1700; and Houbracken, 1718. All of these speak about Rembrandt as a remarkable and great artist, and they mention his paintings in such a way, that no child to-day can have any difficulty in identifying them as those we now know. If Lautner were right, why is it that Bol did not make any sensation in his own day? Houbracken, who devotes ten pages to Rembrandt, gives but two to Bol; and Commelin, who is mentioned as Houbracken's source, accords him only thirteen lines. Why is Rembrandt's "Shutterstuk" mentioned so often and so circumstantially, while nobody has anything to say about Bol's "Night Watch"? Why is Rembrandt's treatment of the nude so severely criticised, and no statements made as to how much better Bol does such things? How is it, that all praise Rembrandt's talents as a painter, and his ability to express the life of the soul, without telling us that Bol in these respects surpassed his master? Why did Rembrandt have so many pupils, and Bol so few? What an ingratitude to Bol!! The incomparable Bol!! How is it that Lautner does not make him the master of all other old paintings? It will be easy enough to find his "latent" signatures on the masterworks of Ruisdael, Potter, Rubens, van Dyck, Titian, and Raphael. And now to conclude, I will ask with Bredius: "Who is Lautner?"

OF INTELLECTUAL WOMEN.

MME. W. MONOD.

Revue Chrétienne, Paris, August.

IT is often said that study disgusts women with domestic labors. This is an error. If anything diverts us from our daily duties, it is not study, but frivolity. Minds that are incapable of fixing themselves on a serious subject are not the better fitted on that account to keep the household expenses within bounds or to govern their children. Women whose intellectual nurture consists of plays and novels are not likely to air their apartments better than those who read history and philosophy. Frequently the scholarly woman knows how to handle a broom better than the one who knows nothing of science or literature. Whenever an interesting volume prevents one from performing a household duty, the fault does not lie in the legitimate desire for mental cultivation, but in the love of enjoyment, which has its root in selfishness, however elevated be its object. Moreover, while the diligent hands are busied with humble tasks, the mind does not cease to roam. Is it not better that it should move in a lofty sphere, in the domain of letters and science, than be occupied with such wretched subjects as scandals and gossip? Those who have the highest claims on us should be glad to have us do a little independent thinking. We are drawn closer to those who ordinarily occupy our thoughts if we can remove ourselves from them at certain moments. It is one of the privileges especially reserved for women that whatever they do for themselves confers a benefit on others.

That is all very fine, some one may say, but it is not practical. Mothers of families and wives who must occupy themselves with the good of their near ones have something else to do than to isolate themselves and abandon their minds to their chosen studies. When you draw up a scheme, tell us how it is to be carried out. We answer that the most practical thing of all is, not so much to indicate a process, as to hold before the mind a lofty ideal to which one can aspire with all the ardor of his soul. Wherever the intellectual impulse exists, it will be found possible to so dispose one's time that, in spite of absorbing occupations, some happy hours will remain free.

SCIENCE AND PHILOSOPHY.

THE DOCTRINE OF EVOLUTION.

JOHN FISKE.*

Popular Science Monthly, New York, September.

WHEN, about sixty years ago, geology won its first great triumph, it was in some ways the most remarkable moment in the history of thought since the promulgation of the Newtonian astronomy. Newton proved that the forces which keep the planets in their orbits are not strange or supernatural, but just such forces as we are familiar with every moment of our lives. Lyell proved that the very same kind of physical processes which are now going on about us would suffice during a long period of time to produce the changes in the inorganic world which distinguish one geological period from another. In his investigations attention was for the first time paid to the immense importance of the prolonged and cumulative action of slight and unobtrusive causes. In that early stage when the earth's crust was forming, and the temperature exceedingly high, there were, of course, phenomena such as cannot now be witnessed here, and to find a parallel to which we must look to certain other planets.

When, after nearly twenty years of incubation, Mr. Darwin was ready to plant the seeds of his remarkable theory, he found the soil very thoroughly prepared and fertilized. All that men were waiting for was the discovery of a *vera causa*. All that was wanted was to be able to point to some one agency, similar to agencies now in operation, and, therefore,

* Address before the Brooklyn Ethical Association, May 31, 1891.

intelligible, which could be proved to be capable of making changes in plants and animals. Starting from the known, experiences of domestic animals and cultivated plants, and duly considering the remarkable changes that are wrought by the simple process of selection, Mr. Darwin's problem was to detect among the phenomena of organic nature any agency capable of accomplishing what man thus accomplishes by selection. In detecting the agency of *natural selection*, working perpetually through the preservation of favored individuals and races in the struggle for existence, Mr. Darwin found the *vera causa* for which men were waiting. He never supposed that all the phenomena of the organic world can be accounted for by natural selection, nor that all the difficulties had been removed by himself or were likely to be removed within a single generation by the collective work of the whole scientific world.

About the origin and history of the doctrine of evolution there is great confusion in the popular mind. Darwin's contribution to the general result admits of precise definition. The doctrine of natural selection, which Mr. Spencer afterwards called "the survival of the fittest," belongs to Mr. Darwin and to Mr. Wallace as much as the differential calculus belongs to Newton and Leibnitz. The problem was solved in the same way, first by Mr. Darwin and then a dozen years later by Mr. Wallace, in complete ignorance of what Mr. Darwin had done. "Darwinism" is the doctrine that many different forms of animal and vegetable life have a common ancestry, and its distinctive feature is natural selection. No one anticipated Darwin in that.

The old statical conception of a world created all at once has been superseded by the dynamical conception of a world in perpetual process of evolution from one state into another state. Herbert Spencer is the originator and author of what we know to-day as the doctrine of evolution, the doctrine which undertakes to formulate and put into scientific shape the conception of evolution toward which scientific investigation had so long been tending. There is confusion in the public mind respecting Mr. Spencer's relations to evolution and to Darwinism. Sometimes he is supposed to be chiefly a follower and expounder of Darwin! No doubt this is because people mix up the two doctrines and have but the haziest notions thereon. Darwin's work had to do with natural selection and its agency in effecting specific changes in plants and animals. With regard to universal evolution Darwinism had nothing to say.

The clew which Spencer followed was given him by the great German embryologist, Von Baer, whose conclusion was that the ovum is a structureless bit of organic matter, which in acquiring structure along with its growth, proceeds through a series of differentiations resulting in a change from homogeneity to heterogeneity. Following this clew, Mr. Spencer demonstrates that the change is not from a structureless whole into parts, but it is from a structureless whole into an organized whole with a consensus of different functions—and that is what we call an organism.

The next thing was to apply the standard of high and low organization thus obtained to the whole animal and vegetable world according to classified relationships and succession in geological time. This Mr. Spencer has done with brilliant success. But in studying inorganic matter he modified his theory and greatly increased its scope. He recognized that the primary feature of evolution is an integration of matter and concomitant dissipation of motion. The next application of the theory was to psychical and social life, and this is the part of his subject which Mr. Spencer has handled in a most masterly manner. We have received this evening a communication from Prof. Ernst Haeckel, of Jena, in which he lays down five theses regarding the doctrine of evolution:

1. "The general doctrine appears to be already unassailably founded.

2. "Thereby every supernatural creation is completely excluded.

3. "Transformism and the theory of descent are inseparable constituent parts of the doctrine of evolution.

4. "The necessary consequence of this last conclusion is the descent of man from a series of vertebrates."

So far, very good; we are within the limits of scientific competence, where Prof. Haeckel is strong. But now, in his fifth thesis, he enters the region of metaphysics—the transcendental region, which science has no competent methods of exploring—and commits himself to a dogmatic assertion:

5. "The belief in an 'immortal soul' and in 'a personal God' are therewith" (*i. e.*, with the four preceding statements) "completely ununitable (*völlig unvereinbar*)."

Had Prof. Haeckel simply asserted that these two beliefs are not susceptible of scientific demonstration—that science knows nothing whatever about the subject—he would have occupied an impregnable position. His fifth thesis would have been as indisputable as his first four.

I have sought to show—in my book "The Idea of God"—that the Infinite and Eternal Power that animates the universe must be psychical in its nature, that any attempt to reduce it to mechanical force must end in absurdity, and that the only kind of monism that will stand the test of ultimate analysis is monotheism. While in the chapter on *Anthropomorphic Theism*, in my "Cosmic Philosophy," I have pointed out the difficulties in which we (as finite thinkers) are involved when we try to conceive the Infinite and Eternal Power as psychical in His nature, I have in the chapter on *Matter and Spirit* taken equal pains to show that we are logically compelled thus to conceive Him. The theory of correlation and equivalence of forces lends no support whatever to materialism. On the contrary, its manifest implication is that psychical life cannot be a mere product of temporary collocations of matter.

I find that the beliefs in the psychical nature of God and in the immortality of the human soul seem to harmonize infinitely better with my general system of cosmic philosophy than the negation of these beliefs. The doctrine of evolution brings before us with vividness the conception of an ever-present God—not an absentee God who once manufactured a cosmic machine capable of running itself except for a little jog or poke here and there in the shape of a special providence. Evolution destroys the conception of the world as a machine. It makes God our constant refuge and support, and Nature his true revelation, and when all its religious implications shall have been set forth, it will be seen to be the most potent ally that Christianity has ever had in elevating mankind.

TREATMENT OF PULMONARY TUBERCULOSIS WITH KOCH'S TUBERCULIN, IN BELLEVUE HOSPITAL.

ALFRED L. LOOMIS, M.D., LL.D. (NEW YORK).

Climatologist, Philadelphia, August.

THE following remarks are based on the experience gained in the treatment, by Koch's method, of thirteen cases of pulmonary tuberculosis, in Bellevue Hospital.

Of these thirteen cases, seven were in the first stage (stage of consolidation without softening), two were in the second stage (consolidation with softening), and four in the third stage (stage of softening with excavation).

In every case there was a gain in weight and general physical condition under treatment. The activity of the pathological processes was increased at first, but subsided after the second week in the patients in the first class.

Of the two cases included in the second class, one died thirty-six days after the beginning of the treatment, of disseminated tuberculosis. In the second case the physical examination of his chest, four weeks after treatment was stopped,

indicated the existence of a large cavity in the pulmonary area, the original seat of tubercular infiltration.

Of the third class, one died during the sixth week of treatment, of extensive pulmonary infiltration, softening, and cavity. In one case in this class, and in one only, the cough and amount of daily expectoration was diminished.

From my observation of these cases, and others in private practice, I am forced to the conclusions:

First. That we have in Koch's tuberculin an agent which excites active changes in tubercular areas; that the nature and extent of these changes vary with the amount of the fluid injected and the frequency with which the injections are repeated; that if large quantities are given, sufficient to produce marked reactions, where large tuberculous areas exist, rapid extension of the disease occurs, followed by softening, and the signs of acute phthisis.

Second. If small injections varying from one-tenth to one milligram are used at long intervals, while no fever of reaction is produced, though activity in tubercular areas as indicated by changes in the physical signs may follow each injection, it soon subsides, the activity in the tubercular processes is in most instances arrested, and if the nutrition of the patient is fully maintained by an abundance of easily-digested and nutritious food, and by good hygienic conditions, the usual evidences of arrested phthisis are soon reached.

I am convinced that there is no method which so effectually maintains the nutritive processes in the pulmonary tissue during the use of the tuberculin, as the pneumatic cabinet, used according to the plan proposed by Dr. C. E. Quimby.

Third. While the number of the bacilli in the sputum was slightly diminished in most of the cases treated, in no case did they entirely disappear, and it seems evident that the number of bacilli in the sputum cannot be taken as a reliable indication of the effects of tuberculin on the phthisical processes; nor do I believe that it is necessary that they shall entirely disappear from the sputum of phthisical subjects in order that they may be classed as cured; for in cases of recovery under climatic and hygienic influences, for a long period after all active signs of the disease have disappeared, bacilli have been found in the expectoration.

Fourth. While in the majority of our cases an arrest of the tubercular processes has followed the use of tuberculin, sufficient time has not elapsed to venture an opinion as to the permanency of such arrest.

Fifth. In a minority of our cases the use of the tuberculin was followed by great activity in the original tubercular areas, and a rapid development of new areas; in two cases its use was followed by signs of acute general tubercular infection which rapidly precipitated a fatal issue.

In conclusion, I venture to state that a longer and more careful experience is required for the proper and safe use of this agent, than for that of any other therapeutic agent which has been given to the profession; that, while the expectations of Professor Koch may not be fully realized, I believe that after this agent shall have passed through the siftings of experienced and careful clinicians, it will take a permanent place among the aids for the cure of pulmonary tuberculosis.

THE INVISIBLE WORLD.

Gartenlaube, Leipzig, August.

THERE is an exhibition of microscopes in Antwerp this year to commemorate the invention of the microscope, an event which, leading to the discovery of an invisible world of microscopic organisms, might almost be said to rival in importance the discovery of America.

Magnifying glasses had long been known. Seneca tell us in his *Questiones naturales* that even small and indistinct writing is magnified and rendered clearer by looking at it through a glass ball filled with water. Still earlier we learn from Aristophanes (400 B. C.) that the Greeks were acquainted with burning glasses; but, remarkable as it may appear, the convex lenses of the Ancients, and of the Middle Ages were used only as burning glasses, and never employed in scientific investigation. The first practical application of convex lenses was in the manufacture of spectacles, of which we have reliable

accounts dating from the 13th century. Then followed a long period at the close of which the guild of spectacle makers discovered (one can hardly say, invented) the most important optical instruments: the microscope constructed by Johannes and Zacharias Jansen towards the close of the 16th century, and the telescope discovered by Johannes Lipperheim in 1608. Middleburg, in the Netherlands, was the birthplace of these three celebrated discoverers.

The telescope was at once directed towards the heavens and soon led to a series of brilliant discoveries in astronomy. The microscope played at first a more modest rôle, it was, in fact, nothing more than a remarkable plaything of whose possibilities no one had the faintest grasp. The first microscopes were of very rude construction, and distorted while they magnified. The first real progress towards perfecting the instrument was achieved by Anton Leeuwenhoek, in Delft, in the middle of the 17th century. He was the first to cast the plummet of science into the depths of the unseen world. By profession a merchant, he withdrew from business and contented himself with the post of castellan of the courthouse of his native place to secure an independent life for the investigation of the hidden secrets of nature. He, too, made his own lenses, and achieved very astonishing results with them. Until then, hair and the wings and legs of flies were the objects with which the wonders of the microscope were illustrated; Leeuwenhoek was the Columbus of the unseen world.

In the middle of September, 1675 Leeuwenhoek employed his microscope for the investigation of some rainwater which had been a few days at rest, and found, to his astonishment, innumerable living creatures of various types, some ten thousand times smaller than the smallest water insects then known. He even got a glimpse of bacteria, but his microscope was not powerful enough to define them accurately.

Fresh caught rain water and fresh fallen snow showed no signs of life, but Leeuwenhoek was not merely a keen observer. he was a clear thinker as well, and was not long in reaching the conclusion that the germs of life had been brought down by the rain, and had developed rapidly under favorable conditions.

At that time English scientists were pursuing their investigations with the microscope with distinguished success. Hooke had got a first glance into the arrangement of cells in the bark of plants, but even these men of the "Royal Society of Science" in London, which was regarded as the centre of all scientific investigation, discredited Leeuwenhoek's reports, and they were excusable, for their own microscopes were of inferior capacity. Hooke, nevertheless, toiled away at the improvement of his microscope year after year until his exertions were crowned with success, and the door of the unseen world opened to his investigation. On the 15th November, 1677, he communicated to his fellows at a sitting of the Royal Society the astounding intelligence that he had raised a crop of invisible creatures in an infusion of pepper, and invited his hearers to corroborate his statement by the evidence of their own eyes. The presence of an unseen world of organisms around us was demonstrated beyond question—a protocol was drawn up to that effect, and a number of scientific men affixed their signatures to it.

Leeuwenhoek died in 1723, and his followers brought the microscope into disrepute by attempting too much, but its reputation was restored by Ehrenbergs in 1830, and German investigators took up the suspended work. Botany was in advance of the other sciences, and the labors of Browns, von Mohls, Ungers, and especially Schleiden, demonstrated that the whole substance of plants was nothing more than a grouping of more or less modified cells. This discovery was one of those lightning gleams which light the way to new discoveries.

Schleiden mentioned his discovery to Theodore Schwann, one of the most celebrated physicians and microscopists of the age. The latter at once recalled the fact, that he had detected

cells in the spinal marrow of animals and had regarded the fact as something exceptional, the other organs affording no indications of cellular structure; but now, like a flash of lightning, it dawned on him that he was on the eve of a brilliant discovery, and that further research would probably show that the cell played the same conspicuous rôle in animal as in vegetable organisms. The two discoverers at once adjourned to Schwann's anatomical laboratory to examine the cell in question, and Schleiden announced that its nucleus exactly resembled that of vegetable cells.

And now Schwann set to work with renewed energy, and, in spite of numerous obstacles, persisted until he arrived at the demonstration that all the tissues of the animal organism including that of man, originated in cells which were more or less modified in the several tissues. Schwann published the results of his investigations in 1839, and these, being confirmed by numerous investigators, are now familiar to the public at large.

Still more important, perhaps, even than this brilliant discovery, is the aid afforded by the microscope to the study of the bacteria, their habits and influence in disease. In other departments of science there are numerous fields of research which, but for the microscope, would be for ever closed to us. Ever now we stand but on the borders of the realm of microscopic investigation. The molecule seems as far as ever beyond human investigation. The smallest object discernible by the aid of the most perfect instrument is estimated to contain approximately 2,000,000 molecules.

THE COCA PLANT.

HEINRICH THEEN.

Die Natur, Halle, August.

WITH the ever-increasing strain which the struggle for existence imposes upon our nervous systems, there comes an ever-growing craving for stimulants for the exhausted, and sedatives to soothe the unduly excited. As condiments in our food, or asspirituos or fermented drinks, or inhaled as smoke, or in some form or other, these substances are in constant and almost general use.

It is remarkable that, although intoxicating drinks are made in various ways, and from a large number of natural products, the intoxicating property is due to the same substance in all; but among the narcotics almost every one has some special characteristics. As a consequence intoxicating drinks, whether fermented or distilled, have all approximately the same action on the system; but with narcotics this is not so: tobacco, opium, Indian hemp, hops, coca, are all narcotics, but each one exerts some special influence on the system. A narcotic of widely extended use is coca, the narcotic of the Andes, of comparatively recent introduction among European nations, but so characteristic in its physiological effects as to render it of equal interest with opium or Indian hemp.

Coca, which in the Aymara language signifies simply "plant," is the name of the dried leaves of *Erythroxolon coca*; a vigorous shrub, six or seven feet high, which it not unlike the European blackthorn in general appearance. It is found near the equator in the valleys of the eastern spurs of the Andes.

The South American Indians have probably been familiar with the plant from a remote antiquity. Under the Incas the coca plantations were a Government enterprise, and its cultivation at the present day is regarded as of first-class importance, the plant being deemed a necessity of life, stilling as it does the pangs of hunger, strengthening the exhausted, and rendering the unfortunate oblivious to their trouble. It is very rare to see an Indian without the *Chuspa* (the leather bag in which he carries his coca leaves) and the little gourd bottle with unslacked lime, or, if he is a Bolivian, with the alkaline ash of the quinoa or banana root, or certain other plants. Chewing is indulged in three or four times a day, and with a great deal of deliberation, the *habitué* resting from his labor, and

seating himself as comfortably as possible to prepare and indulge in this prime solace of his existence.

The time of indulgence ranges from a quarter to half an hour. Caustic lime or potash is necessary to bring out the true flavor of the leaves. The daily consumption ranges from thirty to sixty grammes, and perhaps twice that amount on holidays.

The effects of coca vary with the mode of its administration. An infusion of it produces a gentle exhilaration and sleeplessness, a stronger infusion averts the sensation of hunger, lightens the difficulty of breathing in mountain climbing, and causes dilatation of the pupil, rendering the eye sensitive to light. Chewing is the almost universal mode, and the habit must be very seductive, for, although it is tabooed in good society as a purely Indian, and therefore as a degrading and despicable habit, it has many white devotees who steal away at regular hours for its indulgence. The habitual chewer is called a Coquero, and with some the craving is so strong that the victim withdraws himself altogether from white society, and gives himself up to his unbridled lust.

Pöppig draws a very dark picture of the Coquero, and of the coca habit generally; but Dr. Wedell, commenting on his highly wrought condemnation, tells us that he has lived in a region in which the habit is most common, that he himself has occasionally indulged in the drug, and had never seen any of the extreme consequences described by Pöppig; but, he adds, that inexperienced Europeans have sometimes incurred very serious consequences by indulgence in the drug.

Tschudi, commenting on the habit, sums up as follows: "I believe that the moderate use of coca is not merely innocuous, but positively beneficial to health. For support of this view I rest on the very numerous examples of Indians of 130 years of age who from boyhood have been in the habit of indulging in its use three times a day, and who in the course of their existence have each consumed in round numbers 2,700 pounds enjoying good health their whole lives long. Even the Coquero attains the age of fifty years. It appears, however, that the coca habit is much more endurable for mountaineers than for dwellers on the hot plains."

It is the testimony of Europeans who have come most in contact with the natives, that, apart from its mildly narcotic action, coca possesses the two qualities, not united in any other known substance, of decreasing the appetite, and also the need of ordinary nourishment. It does not appear to exhaust the nervous energy by a temporary draught like alcohol, but enables the chewer to sustain steady, long-continued exertion. The evidence of Dr. Collan, who, together with his companions, used it in snow travel in Finland is to the effect that it produced extraordinary immunity from weariness, hunger, and thirst, during the journey, and no feeling of weariness on the following day. There is other testimony to the same effect.

That the Spaniards, especially the Spanish priests, denounced the use of coca is simply attributable to the fact that it played so important a part in the religious ceremonies of the natives. The recent careful investigations of Albers, Mantegazza, von Schroff, Aschenbrenner, and others, have led uniformly to the conclusion that the coca plant or its active principle, cocaine, stimulates the nervous system to exertion and endurance, and alleviates the pangs of hunger and thirst, without being followed by any reaction when indulged in in moderation.

THE END OF THE WORLD.

Vom Fels Zum Meer, Stuttgart, August.

THE nebulae of Orion, of Saturn, and the Moon are, so to say, types of the primitive, the intermediate, and closing stages which matter has to pass through during the slow process of world-development. Ages may pass before the slightest deviation in the Earth's course may be detected, or before it shall be remarked that Mercury, which is nearer the Sun than we, is contracting its course; before man shall awake to the terrible realization that the Earth, too, is being drawn into the Sun. Gradually the tropic lands will become too hot for the abode of man, and the now colder regions will assume tropical

characters, until finally the only habitable regions of the Earth will be in the Arctic and Antarctic regions. Slowly the tropic vegetation will advance into higher and higher latitudes until all life shall be concentrated at the Poles. And now the food supply will fail; the contracted habitable areas will no longer yield the necessary food supply for its concentrated population, and the millions will die of hunger, or turn and rend each other in the desperate struggle for existence. Step by step the end approaches; heat and aridity are ever and ever more unendurable; rain and dew refresh the parched surface no longer, the springs are dried up, the rivers shrunken to brooks, and want of food is followed by want of water. They who escape death from hunger will perish of thirst, or survive only to meet a still more terrible fate. For a time the last remnant of Earth's inhabitants will be shielded from the fierce heat of the Sun by an envelope of watery vapor generated by evaporation from the seething ocean; but ere long the Sun will draw up the vapory masses and dissipate them into space. Then the Sun's fiery rays untempered by any protecting medium will strike mercilessly down upon the surface, parching every living thing in its fierce glare. The last man will vanish from Earth, and the last trace of organic life disappear from its surface.

RELIGIOUS.

UNITARIANISM.

G. ARMAUER HANSEN.

Samtiden, Bergen, July.

SOME years ago, I met a Unitarian and asked him about his faith. After he had explained himself, I exclaimed: "But that is not Christianity!" to which he replied: "Certainly, it is. This is true Christianity, which Paul distorted." Such an answer startled me, for I had grown up, as most people do, in the orthodox fashion. Thinking, that I had perhaps done the man an injustice, I determined to "find out all about" Unitarianism. To that end, I subscribed to Kristofer Janson's *The Sower*, and will now give the results of my reading.

Last summer I met the lovely young wife of a minister, who spoke very derogatorily about Kr. Janson, and repeated several slanderous stories. She was, of course, very much surprised when I told her that I knew Janson personally, and assured her that he was a man of the most loveable disposition and a pure soul. I would have liked to talk to her husband, the minister, and given him a lesson in Christian charity, warning him against poisoning his wife's mind.

Every common-sense person will know and readily admit that the religious conceptions have not kept up with the world's progress. Every step of development, thus far, has led to the rejection of religious notions. Those who hold on to the old ideas are behind the time. Take the notion of God, for instance. Children and undeveloped people cannot have the same notions of God as maturer people. The Jews and the apostles in the time of Christ could not know God as we know Him, because our antecedents are different from theirs. Unitarianism holds that God is one and unchangeable, but it holds also that man's conceptions of Him differ and develop. From that point of view, Unitarianism never comes in conflict with science. As regards Christ, it does not believe that He was the Son of God in any other sense than that in which all men are sons and daughters of God. He was crucified because He was a revolutionary, the greatest the world has known. His death was a martyr's death and had no vicarious effect. How can a guilty conscience be cleared by another's death? The doctrine of atonement is a remnant of the old practice of revenge for harm done. It is equally degrading for him who takes revenge, and him who suffers under it. It is immoral and debasing for the sinner to take refuge behind another's

sufferings in order to avoid his own. We must bear the results of our own acts. Speaking in a general way, Providence does not enter immediately into our doings. Every man is the maker of his own fortune or misfortune. Neither God nor the Devil are immediately concerned with our acts.

The orthodox God of love is peculiar. He creates man good, yet so that he must eat of the fatal tree and bring untold trouble upon himself and his descendants. One is tempted to call God mischievous, when we read the story of Adam and Eve. He tempts them with apples, fine-looking and appetizing, and they, like little children, ignorant of the nature of the crime they are about to commit, eat and are lost. To be sure, He sends His Son to save the world, but—of the many called, only few are chosen, the larger majority going to hell, as before. The Devil is God's opponent and the stronger of the two, in spite of the almightiness of the former. He kept the largest part of men, when God endeavored to save them. Unitarianism does not stand upon the Adamic legend or that of man's origin, but considers all scientific information on the subject. It accepts the fact of good and evil people and does not pretend to know how God looks upon them. It believes that all in time will be happy and united with God; the future life being a continuation of this. Unitarianism is progressive, the orthodox Church is immobile and intolerant.

Unitarianism has several points of connection with Spiritism, in its later forms. They both believe in the mystical life of the soul, a belief, which, in our day strongly reacts against the barren science which attempts to reduce that life to mere form. Science has thus far only considered Hypnotism, which, little by little, is becoming less mystical. But Spiritism believes in a great many occult utterances of the soul and clings to them as to axiomatic truths. Unitarianism also believes in these facts and rests its belief in a future life upon them.

To sum up, Unitarianism bases its belief upon the words of Christ, not upon their interpretations by Apostles or Church-fathers. It believes in one God and not in a trinity or a hell, and it places human reason in the seat of the supreme judge in all matters of religion.

The orthodox Church is pessimistic and dualistic. It allows man a free will, but that will is evil from the beginning, though man was created good and innocent—yea, in the image of God. Influenced by this pessimism, our great poets recommend all people of ideal longings and cravings to commit suicide, as the most reasonable way in which to escape this miserable world. Unitarianism is optimistic and monistic. It believes that there is more good than evil in man and despises fear of eternal punishment as a motive. It will readily be seen that Unitarianism is no rejecter of the faith and that it does not deserve the anathema of the orthodox ministers.

BUDDHISM AND CHRISTIANITY.

REVEREND E. SNODGRASS.

Missionary Review of the World, New York, September.

THERE has been a tendency of late years to seek points of resemblance between Buddhism and Christianity, and it has been claimed that Christianity has borrowed from Buddhism, but the claim is utterly unfounded. The very starting points of the two religions are antagonistic, and hence oppose the idea that the superior could have borrowed from the inferior. Buddhism is now thoroughly atheistic though it may not always have been so. At first Buddhism may have held an idea of a supreme being, a Brahma; for in the oldest writings it is often mentioned that the supreme Brahma influenced Buddha. Dr. Oldenburg* reasons that the Indian Brahman worked out a supreme being from his inner consciousness—the *Ego*, the *Atman*. Separating the *Atman* from the individual,

* Oldenburg, Buddha.

a new being is found which converges back into Brahma, the one and supreme being. Mr. Collins* would reverse the above, and say that the Hindu had gradually dropped the supreme from his faith; and in Buddhism, the *Atman*, the *Ego*, the human mind, is the only God, and this the remaining vestige of a once truer and purer faith. Again Buddha worked no miracles, another vital difference inimical to the life of Buddhism.

But the most serious obstacle probably in the way of the theory that Christianity borrowed from Buddhism, is the date of the Buddhist scriptures. According to the Ceylon books, Gautama Buddha was born 623 B. C. It is not certain that he was not born later. This was the time of the captivity, when the Jews were scattered throughout the East, probably even as far as China; we know that the Jews were in China, but at so early a date that we know not when.

As far as we know, Buddha wrote nothing. The claim for the earliest written Buddhist scriptures is about the beginning of the Christian era or later. Before this date we have all the Old Testament books. We must not forget how the great Babylonian and Syrian kingdoms, intellectually linked Judea with the East. It is claimed by some that the Jews in great numbers, after the seventy years' captivity, emigrated towards the East. I do not know how much truth is in such a claim; but the fact of the Jews being early in China would give it some weight. We cannot close our eyes to the fact that Jewish influences went into the East.

What now is the state of the claim that Buddhism came West? It is easier rather to prove that Christianity extended East early enough to influence the composers of the Buddhist scriptures. There is no historical evidence that Buddhism came West before the third century, A. D. Clement, of Alexandria, speaks of some who follow Boutha. Megasthenes wrote his *Indica* in India about 300 B. C., but between Megasthenes and Clement there is no reliable evidence that Buddhism exerted any influence westward.

But what about Christian influence eastward? Cosmos Indicopleutes found Christians in Ceylon in the sixth century. There are still probably 250,000 Christians on the coast of Malabar. Near Madras is an ancient cross with a Pahlavi inscription. It belongs probably to not later than the seventh century. There are other inscriptions. The most reasonable explanation of these inscriptions is the early connection between the Indian Christians and Edessa. One of those Pahlavi inscriptions reads: "*Who believes in the Messiah, and God above, and in the Holy Ghost, is redeemed through the grace of Him who bore the cross.*" Pantœnus found a Hebrew Gospel of Matthew in India, in the second century. A bishop, Metropolitan of Persia and the Great Indi, was at the Council of Nicæa, in 325 A. D. Whether or not at first it was the genius of Buddhism to borrow, it is certainly its genius now in Japan. Besides adopting other Christian methods of propagation, it is plagiarizing Christian names. For instance, they designate their temples as churches. The story of the god Krishna, is manifestly taken from Christianity.

It is said that asceticism came from Buddhism and through the Essenes; that John the Baptist was a half-Buddhist, and a Gnostic, which has the same meaning as Buddhist; but asceticism was practiced in the time of Job, 1,500 years before Buddha, and the doctrine of the Essenes connects them more with Greece and Persia than with India. The real marks of Buddhism, the *Karma*, are not found in the Essenic doctrine.

What are the false parallels resorted to to establish claims of Buddhistic priority? That Buddha was born of a virgin, that there is a close connection between *Maya*, the name of his mother, and Mary. That Buddha's birth was attended by miracles; that he taught the doctrine of "vicarious suffering"; that he was born on December 25th; that prophecies were

* Buddhism in relation to Christianity.

made of the coming Messiah. These and many other claims are made, for which there is no reliable proof.

But when we turn to what are true parallels we find something remarkable. The Hindu temple is on the same plan as the Jewish temple—two rooms, an inner and an outer one, priests, altars, sacrifices, propitiations, oblations, sacred feasts, sacrificial fires, etc. Whence came all these things? Mr. Collins claims that they came from the divine revelation of God made to man before the dispersion. They are vestiges of true and primitive revelation carried both into the East and West. The Western worship was reformed by Moses.

Again when we look into the two moral codes we find much similarity. The similarity between the ten precepts of Buddhism and the ten commandments is striking, and confirms a primitive revelation.

Buddhism teaches that freedom from suffering comes by righteousness. This presupposes a deliverer, and this idea must have come from some primitive revelation. But in emphasizing the precept, the revelator has been forgotten. This revelator was surely the one true God.

When the past course of all religions shall have been traced, the investigator will probably arrive at the primitive and divine revelation recorded in the Book of God.

MISCELLANEOUS.

HISTORY AND DEVELOPMENT OF SNOWSHOEING.

Die Natur, Halle. August.

II.

DIRECT evidence as to the employment of snowshoes is of no great antiquity. The more remote evidences are reached only by the doubtful testimony of language. The two Norwegian equivalents for snowshoe, *Ski* and *Aander*, are not of Lappish origin, but must be sought rather in Aryan roots. The Lapps, possibly on the introduction of snowshoes among them, accepted the name by which they were already known. In this direction investigation leads only to negative results. On the other hand, if the equivalents for snowshoes are traced in the various Finno-Ugrian dialects it is evident that snowshoes were known in Northern Asia before the people had separated into Finns and Ugrians, a period far antedating the historical period. The Finns of the Baltic have the same term for snowshoes as the Tunguses of the Pacific. But both peoples have probably migrated from the Altai range and the neighborhood of Lake Baikal. In these regions the term *suk* for snowshoes may also have originated. Among two other widely separated people—the Ostiak-Samoyeds and Tunguses—there is another common name for snowshoes derivable from the root *sil*, betokening also a local origin; possibly the same Altai range. A third group of terms for snowshoes, *sana*, and like-sounding terms is found on Lake Baikal, and among some Samoyed tribes, but much may be said in support of the view that *suk* and *sana* are corruptions of one word.

There are, however, some Siberian names for snowshoes which cannot be traced to a common origin, but all indications point to the region already referred to. The Norwegians may be pardoned for asserting that the art originated with their forefathers, especially when we consider the extent to which they have developed it. The home of the discovery was most probably in the region above indicated, the centre of the great snow-covered region of the Northern Hemisphere in the old world. No analogous discovery was made in the corresponding region of North America; but a secondary type, the elegant snowshoe of the North American Indian and Canadian, has been created, on an imperfect acquaintance with its European antetype, and is by many, but erroneously, supposed to be equal, if not superior, to the *ski*.

It is to be inferred that the most ancient form of snowshoes

is best preserved in isolated regions. In northern mountain regions the traveler, after ascending through a region free from snowshoes, reaches the region in which the snowshoe reigns supreme, but here the type of snowshoe is the round. In the Old World this form is found in Thibet, Armenia, the Caucasus, and in various places in Europe, and occasionally in regions in which the *ski* is the prevailing type. On this point ancient writers describing the rounded snowshoes write of them as based upon the idea of enlarging the surface of the sole of the foot, and thereby prevent its sinking in the snow. Whether, as Xenophon says of the natives of Armenia, they bound sacks about the feet of his horses, "which, but for this contrivance, would have sunk to their bellies in snow," or, as Strabo says of others, that they bound plates of undressed oxhide, or round disks of wood on their feet; or, as Suidas, following Arrian, narrates, plates of basket-work for the same purpose, we find that the one idea underlying all these varying contrivances is to give the feet the support of an enlarged surface to prevent their sinking in the snow. The *ski* is a development from these primitive supports, the transition marking the point at which the motion became a gliding one. The development of the leading types may be represented on following plan:

Ski (not covered with hide)—Length: breadth = 27 : 1.

Others, 18 : 1.

Tungusian Ski, 9 : 1.

Oval, skincovered plates.

Indian snowshoes.

Basket work—round, flat wooden discs.

At present, as might be supposed, many types of the *ski* are in use in Norway; some are long and narrow, others short and wide, some have a great hollow rim underneath, some a smaller, and again others have two or even more smaller rims, while a whole series of forms are without rims, and quite flat on the soles. There is, unfortunately, no complete collection of snowshoes, which is to be regretted, as the most noteworthy forms get superseded and disappear.

It is generally agreed that a *ski* must be of such length, that the man who uses it should be able, on emergency, to reach the point of it with his outstretched hand, standing upright. This would necessitate the selection of the *ski*-form. Several kinds of wood are used in the construction of snowshoes, but the elm is the smoothest. The state of the snow is a matter of considerable importance to the snowshoer. Damp snow is the most unfavorable, it balls on the snowshoes and becomes a serious hindrance. The same peculiarity is common to fresh-fallen snow. Snow that falls in foggy weather, becomes compressed, and then subjected to severe cold is considered favorable for snowshoeing. Still better is it when the fallen snow is subjected first to fog and then to sharp cold, so that it makes a firm crust. If then, upon this, there falls a coat a few inches thick of loose snow, or better still, rime, we have a snowshoe course of the first rank along which the *ski* glides rapidly, and almost without exertion.

Recently snowshoeing has received an extraordinary impulse in Norway, due to public exhibitions, especially to that in Christiania, at which the Telemarkers were present and astonished the citizens with their brilliant performances. An especially wonderful performance, although certainly of no great practical value, is the jump, which the snowshoer can make from a bank, while at full speed, covering a space of 20 to 25 meters with a fall of eight to twelve meters. Olano Magui relates that in the sixteenth century snowshoe racing was already in vogue. The custom was reintroduced in the southern mountain region of Norway, and the races are now of regular periodical occurrence.

The speed varies naturally with the skill of the performer and the condition of the course. The longest well authenticated race on snowshoes took place at Jokkmokk in Northern Sweden on the 3d and 4th April, 1884, under the auspices of

the Freiherrn Dickson and Nordenskjöld. The first prize was won by a Lapp—Tuorda—37 years old, who had accompanied Nordenskjöld in his travels in Greenland. Tuorda, according to the judge, covered 220 kilometers, say 135 miles, in 21 hours, 22 minutes; the second, also a Lapp, 40 years old, came in five minutes later, and of the six contestants, five of whom were Lapps, the last came in 46 minutes after the first. The course was nearly level, and in great part over frozen lakes; in fact, all the conditions must have been favorable.

As long ago as 1728 the scheme of exploring the interior of Greenland by means of "keen Norwegians, accustomed to hunting on *ski* in the mountains," was contemplated, but it was never carried out. An attempt to penetrate into the interior by means of snowshoes in 1748 failed, as narrated by Johann Anderson. It is only in recent times that the attempt has been renewed. In 1878 the Danish expedition under Captain Jensen took *ski* with them, but made no use of them—at least not for exploring purposes—but Jensen remarks that they made excellent kindling wood. Two Lapps who accompanied Nordenskjöld in 1883 used snowshoes, and so did Perry and Maigaard in 1886. Nansen's expedition was fitted out with nine pairs of snowshoes, two pairs were made of oak, the others of birch. Nansen found the oak the most serviceable.

CANALS VERSUS RAILROADS.

VICE-ADMIRAL BATSCH.

Deutsche Revue, Breslau, August.

THE question of establishing water communication between Berlin and the sea, cannot be understood in its right bearings until the theory that wheel carriage is more economical than water carriage is first controverted and exploded. The desiderated railroad tariff of 1 pfennig per 100 kilos per German mile (= $\frac{1}{3}$ cent per ton per statute mile) can only be attained, as the calculations of Meitzen, Bellingrath, Opel, and other high authorities have shown, under exceptionally favorable conditions. On waterways this freight rate can be easily afforded, especially if a uniform and systematic network of canals is constructed. For a systematic development it is not only necessary that the canals should concentrate in the commercial capitals, but that the transport facilities should be essentially uniform and the measurements adapted to barges of a medium size, which can be set down at a load capacity of 350 tons. The cost of such a system of canals as would satisfy the requirements of the German Empire would be from 400,000,000 to 500,000,000 marks (\$100,000,000 to \$125,000,000). It can be proved that canal transport would not be detrimental to railroad operations; on the contrary, canals are a necessary complement to the railroads. The opposite view has been sufficiently refuted, and is only put forward by persons interested in railroads. Dr. Meitzen has shown that there is a limit to the carrying capacity of railroads, beyond which they can no longer compete with canals in forwarding bulky freight. The canals, in order that they may perform their proper part in the transport system, must be built to connect the centres of production with the centres of consumption, viz., the coal and iron districts with the great cities and the seaports.

The question of a ship canal from Berlin to the North Sea does not depend on the issue of the controversy over the economy of canals in comparison with rail transport. It is known in all maritime countries that marine transport is, of all kinds, the cheapest and best; and for that reason it is desirable, wherever it may be possible, that the heart of the country, the nodal point of the railroad and canal systems, should be made accessible to navigation. Such a point is Berlin, not for North Germany alone, but for the whole German Empire, and, therefore, it is the natural place for the chief seaport, where vessels can load directly and take their cargoes out to sea without transshipment.

Books.

RÊVERIES D'UN MYSTIQUE PAÏEN. Louis Ménéard.
Troisième Edition. 18mo., pp. 206. Paris: Alphonse Lemerre. 1890.

[This is a collection of thirty papers; fourteen in prose, sixteen in verse. All the prose pieces may be called dialogues, although the interlocutors are not named in all, the author contenting himself with interposing possible objections, in the form of questions, to the views propounded. If we understand correctly a note in the book, all the prose papers, save the first, have appeared in a French periodical, the *Critique Philosophique*, which is no longer published. Most apposite was the title of this publication as an exponent of Doctor Ménéard's mode of considering things, since if he is not a philosopher and a critic, he is nothing. In putting forth the present collection he has seen fit, with much frankness, to call himself a "Mystic-Pagan." Some worthy orthodox thinkers will unhesitatingly concede the appropriateness of his calling himself a pagan. Other thinkers, less orthodox, will probably say that the author may be justly termed a mystic, if by that be understood the philosophical doctrine, that the ultimate elements or principles of knowledge or belief are gained by an act or process akin to feeling or faith. It would be absurd, of course, to suppose that the various views here expressed—sometimes contradicting each other when credited to different persons—are the opinions of Doctor Ménéard. Yet that some of his opinions are set forth is manifest from his having inserted passages of the book in his lecture on "The Greek Sources of Christianity," of which a full summary has been given our readers. The ground covered by the various prose papers is considerable in extent, and they have the common charm of being clear, modest but bold, interesting, suggestive, and acute, touching the deepest problems of human life with a pen luminous and delicate. helpful in many ways, and declaring how deeply the author has pondered the themes of which he treats. The opening paper, "The Devil at the Café," is a lively and humorous interchange of views on matters and things between His Satanic Majesty and the author. He is a good-natured and sharp-witted Devil, but as he is not overburdened with politeness it is a pleasure to find that he gets the worst of it, as, indeed, he himself acknowledges. Of the other papers, mention may be made of a Dialogue between Socrates, Minos, and the Eumenides, in which the Grecian Sage is made to see the great evils which the world has suffered from his erroneous teachings; of the "Banquet of Alexandria," at which *Noumenius, Porphyry, Cheremon, Tat, Origen, and Valentin*, discuss certain religious topics from the most opposite points of view, though with entire toleration of each other's opinions; of "The Veil of Isis," in which the interlocutors, *Asclepias* and *Hermes Trismegistus*, deploring in the caves of the Temple of Philæ the decay of the old Egyptian religion, are discovered by soldiers, who kill *Asclepias*: of a conversation on "Eschatology," in which the speakers are God and Man; a talk on "Gratuitous Government" between *Jacques Bonhomme*, and a fairy who was his godmother; and of "All Saints' Day," arguing the wisdom of the observance of that day by decorating the tombs of the dead, and declaring that the people of Paris by such observance prove themselves the most religious of all peoples. The sixteen pieces in verse all deal with philosophic themes, and, though well enough constructed in form, belong to that class of didactic poetry, which some critics affirm is not poetry at all. To give any adequate digest of the various topics treated in the book would be impossible. We are obliged to content ourselves with a summary of a portion of a "Letter from a Mythologist to a Naturalist."]

I PLUCK a branch having on it leaves, flowers, and fruits; I take from the branch a seed and weigh it. In the opposite side of the balance I put an equal weight from another part of the plant—leaf, flower, or shoot. Here are two equal masses of organized matter; they are formed of the same elements: carbon, hydrogen, oxygen, and azote, with a little lime and silex. The proportion of these elements is the same, and they seem to be put together in an identical manner. Yet, if I put under ground these two equal weights of the same substance, one of them will be resolved by successive decomposition into simpler molecules; water, carbonic acid, ammoniac; the other, the seed, will draw from the sun and the atmosphere the same products: water, ammonia, carbonic acid, in order to group them in complex molecules, notwithstanding their affinities, and make them serve for the germination of a new vegetable. In the seed is an energy opposed to chemical forces and beyond our means of analysis. That energy is Life.

Life is not a result, it is a principle. Of all its attributes, the most characteristic is its power of individuation. Each germ, whether it be the seed of a plant or the egg of an animal, contains an individual and indivisible energy, which makes for itself, in the vague domain of nature, a little principality, circumscribed but perfectly autonomous. We have reached the point of fabricating artificially organic products, but until we create a germinating cell we shall never be able to explain the spontaneous generation of monera in the bosom of protoplasm.

Individuation is a primordial gift. Life is an abstract term, representing the mode of activity of those particular energies which reside in the bosom of germs. They alone are real and capable of being observed, not in themselves, but in their manifestations, the immediate object of science. They are centres of action and reaction, of attraction and repulsion, of veritable first causes; at least, we are obliged

to consider them so, since we are not acquainted with their source and are unable to go beyond their appearance.

Will you allow me to call these energies souls? I suppose that you are not afraid of a word. The soul is that which animates the body; it is the principle of the individual life of animals. Do not object, because I have taken as an example the seed of a vegetable. You know that Greek philosophy distinguished three kinds of souls: the vegetable soul, placed in the lower part of the body, near the ground; the passionate soul, situated in the breast, and the reasoning soul, in the head, that part of our body nearest heaven. These three souls are associated in the unity of the human system like the nervous system and the nutritive system in the unity of organic life; it is only a distinction created for the need of analysis, and which expresses the multiple forms of our activity.

We are accustomed to reserve the name of soul for the directing faculty of ourselves, and we must go back to etymology in order to dare to speak of the soul of animals and plants. Let us not, however, be too aristocratic; intelligence is everywhere, even in the organic kingdom. In observing the regularity of crystallized forms, I find it difficult to believe that minerals are so absolutely devoid of intelligence as is commonly said. As to the intelligence of plants and animals, it is proved by the marvelous adaptation of organs to their functions; there is a finality in them, that is to say, an end pursued and attained.

You cannot explain natural selection by chance, for a word does not explain a fact. If there is a choice, there is discernment; all energy supposes a will. Is it our will, however? No, it is a force foreign to ourselves. Love is not an action, it is a passion. The cosmic Powers send us love, in order to employ us in their creative work, by making souls appear through birth. Love is a child who wants to be born; the ancients called him by his true name, Desire (*Eros, Cupido*), because, in fact, it is the desire which calls the germs into existence. There are around us souls which wish to be incarnated; for that reason they change themselves into desires and solicit the living to give them bodies. Greek art represents these souls as winged children: these are the desires which fly about lovers.

Selection does not reason; it is electric. There are women whom men simply esteem; there are other women for whom men blow out their brains. Implacable desires drag us about by our hair; we grovel at the feet of some odious idol, and when she has shattered our heart, we ask pardon of her. People are astonished that we are so easily subdued by inferior creatures; it is because they are more alive than we are. People can live without brains or heart, like the *amphioxus*, the ancestor of the vertebrate animal. He has bequeathed his character to a great number of his descendants, and especially of his female descendants. There are some of them charming, notwithstanding these defects. Study the heroines of the romances of Victor Hugo: *Esmeralda, Cosette, Déruchette*; they are all alike; divine creatures without brains or heart, veritable amphioxuses. It is one of the most frequent cases of atavism.

The immense importance of the intellectual and moral element in the life of man and of societies, is the chief stumbling-stone in the path of the theory of Darwin. One of the principal apostles of that theory, Mr. Wallace, was not afraid to face that difficulty. Between man and the other primates the distance, physiologically, is not great; but the faculty of conceiving general ideas of the true, the beautiful, the just, and of expressing them by articulate language, the aptitude for discovering the laws of things, of creating works of art, of choosing freely good or evil, create between the highest of the anthropoid monkeys and the lowest of the human race a gulf so deep, that you cannot imagine even the possibility of a means of crossing it.

Mr. Wallace finds in the physical organization of man, and especially in the constitution of his brain, a certain number of particularities, which cannot be explained by natural selection, and which rather remind you of the artificial selection which man himself either directs or produces in common plants and domestic animals. We may then suppose that intelligences superior to ours have conducted our organic evolution, with a view of furnishing to the intellectual and moral life which requires to be born the material instrument of which it has need. It is curious to see modern science reproduce, as its latest conclusion, the Jewish fable of the creation of Adam, or the Greek fable of Prometheus modeling men out of clay.

Quam satus Iapeto, mistam fluvialibus undis
Finxit in effigiem moderantum cuncta Deorum.

The questions of origin evade observation and science. The human mind, however, cannot lose its interest in these great problems. We must, then, content ourselves with mythological solutions of these problems, since no others can be found. Unhappily, these solutions are hieroglyphics written in a language which we do not understand. The various mythologies offer us under diverse forms the idea of a divine intervention in the origins of humanity. According to Greek Polytheism, the race of Heroes was the result of the union of Gods with mortal women. Hebrew mythology has an analogous tradition, indicated in some verses of Genesis, developed in that strange book of Enoch, from which Thomas Moore has drawn his poem of "The Loves of the Angels," and Byron one of his two Biblical dramas, "Heaven and Earth." Then, if there exists beings above us—and why should the ladder of life be interrupted?—they have been willing to descend to humanity in order that it may be elevated.

WILLIAM MORRIS. POET, ARTIST, SOCIALIST; a Selection from His Writings Together with a Sketch of the Man. Edited by Francis Watt Lee. 12mo, 300 pp. New York: Humboldt Publishing Co.

[Mr. William Morris—poet, artist, agitator—who has devoted his brilliant gifts to the cause of Socialism, is perhaps best known in this country as a poet, in which character this "idle singer of an empty day," as he styles himself, is known the world over. But the English workingman, for the most part, knows William Morris as the popular sympathetic Socialistic speaker, in which capacity he accords him unqualified admiration; drawn thereto, perhaps in great measure, by the speaker's picturesque personality.]

One of the best of Morris's prose works is unquestionably the "Dream of John Ball," in which he presents us with a picture of "Merrie England" in the fourteenth century when John Ball was the heart of the peasant insurrection of which Wat Tyler was the military leader. This was the first instance in England, and perhaps the first instance in the world, in which peasants and artisans attempted to effect a revolution by force. They nearly succeeded and caused such terror that they gained all they claimed and that speedily.]

I WAS travelling in a country which I recognized as English, although the landscape was unfamiliar to me. I saw spires and buildings new, and yet antique in style, and the narrow road which ran to the village before me, I recognized as a Roman road. A horseman rode up behind me, in mail of mingled steel and leather, and caused me no surprise, nor was I surprised when I looked at my own costume—a black cloth gown and hood, with leather girdle at my waist, from which suspended a pen and ink case and small sheath knife.

I passed on to the village and leaned against the churchyard wall, watching the groups of stalwart, merry, good-tempered men. One of them strode up to me across the road, a man some six feet high, with a short black beard, and black eyes, and a berry-brown skin, with a huge bow in his hand bare of the case, a knife, a pouch, and a short hatchet, all clattering together at his girdle.

"Well, friend," said he, "thou lookest partly mazed, what tongue hast thou in thy head?"

"A tongue that can tell rhymes," said I.

"So I thought," said he. "Thirstest thou any?"

"Yea, and hunger," said I.

And therewith my hand went into my purse, and came out again with but a few and small silver coins. The man grinned.

"Aha!" said he, "is it so? Never heed it, mate. It shall be a song for a supper this fair Sunday evening. But first, whose man art thou?"

"No one's man," said I, reddening, angrily; "I am my own master."

He grinned again.

"Nay, that's not the custom of England, as one time belike it will be. Methinks thou comest from Heaven down, and hast had a high place there, too."

He seemed to hesitate a moment, and then leant forward and whispered in my ear: "*John the Miller, that ground small, small, small,*" and stopped and winked at me, and from between my lips, and without my forming any meaning, came the words: "*The king's son of heaven shall pay for all.*"

He let his bow fall on to his shoulder, caught my right hand in his, and gave it a great grip, while his left hand fell among the gear at his belt, and I could see that he half drew his knife.

"Well, brother," said he, "stand not here hungry in the highway when there is flesh and bread in the Rose yonder. Come on?"

And so the dreamer finds himself in the company of the men of Kent on the eve of that same day on which John Ball comes in the company of Robin Hood and his bold bowmen and bids the men of Kent stand up in defence of their brethren the men of Essex. Even while he spake came news that a party of three knights with the Sheriff and some three hundred bill and bowmen, were advancing upon the village, and the Kentish men, who, with the auxiliaries brought by Robin Hood and John Ball, numbered some four hundred, were soon arrayed in open file under cover of the hedges. The king's men at arms were defeated in short order leaving some two score of their number dead on the field. As the sun went down, a company of three hundred men of Essex reached the village, on their way toward London to make their demands upon the king, and the men of Kent entertained them, and decided to accompany them on the morrow.

And at supper John Ball, seeing in the dreamer one who knoweth more than other men, invited him to accompany him to the church where the dead were laid out, that he might take counsel with him concerning the insurrection, and the future of the English villein, and the dreamer spake to him as in riddles when he told him that the rebels should triumph and the villeinage cease, yet that the leaders should die, and further he went on to tell him of the future when one man should do the work of a thousand, yet should be constrained to sell his labor for barely enough to feed and clothe him; he told him also of the wonders of material progress in the womb of time.

Then John Ball rose to go and said: "Now, brother, I say farewell; for now verily hath the Day of the earth come and thou and I art lonely of each other again. Thou hast been a dream to me as I to thee, and sorry and glad have we made each other, as tales of old time and the longing of times to come shall ever make men to be. I go to life and to death and to leave thee; and scarce do I know whether to wish thee some dream of the days beyond thine to tell what shall be, as thou hast told me, for I know not if that shall help or hinder thee; but since we have been kind and very friends, I will not leave thee without a wish of good will, so at least I wish thee what thou thyself wishest for thyself, and that is hopeful strife and blameless peace, which is to say in one word, life. Farewell, friend."

[The other writings in the Selection are a short story entitled *A King's Lesson*, and *Signs of Change*, in which are set forth the hopes and aims of Civilization. The concluding paper entitled "How the Change Came," gives a bird's eye view of the changes that shall usher in the new era, as told by one who has passed through them, and is followed by half a dozen "Chants for Socialists," which, perhaps, hardly come up to the standard of some of Morris's earlier poems.]

THE SONGS OF SAPPHO. By James S. Easby-Smith. Cloth, 16mo, 97 pp. \$1.00. Published for Georgetown University, by Stormont & Jackson, Washington, D. C. 1891.

TO the greater part of mankind Sappho is, and has been for fifteen centuries almost a myth. True she has been quoted by the grammarians and rhetoricians, and eulogised by the epigrammatists; the scanty fragments that remain of her voluminous writings have been the favorite study of scholars of all times and countries; but they have been in such a form as to be a sealed book to all save scholars.

Of Sappho's life very little is known. She was a Lesbian by birth, and wrote and taught at Mitylene, where she gathered about her a school of young girls whom she instructed in music, poetry, and embroidery.

The later comic poets of Greece made her name a synonym for all female licentiousness, but this may be due in part, perhaps, to the fact that she was a woman, and thus subject to harsher criticism in coarse periods of the world's career.

But although so little is known of her life, there is but one verdict about her writings. Her praises began with the epigrammatists, and continue to be sung at the present day.

It is said that the works of Sappho were burned by order of the Byzantine emperors about the year 380 A. D. They consisted of nine books of odes, and many books of epithalamia, hymns, elegies, monodies, and epigrams. All are gone save one ode, part of another, three epigrams, and a few broken fragments.

Every vestige of Sappho would be irretrievably lost, but for the quotations of the grammarians, rhetoricians, and scholiasts. The first ode is quoted by Dionysius of Halicarnassus, the second by Dionysius Longinus, and the fragments by numerous Greek writers. Few indeed are the fragments of those matchless songs which sounded through the myrtle groves of Lesbos so long ago, but they still charm the world as they charmed the Lesbian peasant and Grecian lord of old; they are a fountain head of lyrical fire whence Horace, Catullus, Byron, Tennyson, and Swinburne have drawn.

Sappho was the Laureate of the court of Venus. In all her successors in the laureateship from Horace, the bard of Augustus, to Tennyson, the bard of Victoria, Sappho finds no superior. Nay, the sweetest lines of the best of these rivals on the subject of love, are more or less imitations. But after Sappho's ode to love personified, who could sing of loving without using some or all of the images therein embodied?

The odes, epigrams, and longer fragments are given in the Greek, and in metrical translations, the shorter fragments, in Greek with prose translations. We content ourselves with presenting the reader with the metrical translation of one fragment only; one that it were hard to excel:

Sweetest mother, I can weave no more to-day
For such thoughts of him come thronging—
Him for whom my heart is longing—
That I know not where my weary fingers stray.

The Press.

POLITICAL.

THE PENNSYLVANIA CAMPAIGN.

The Pennsylvania Democratic State Convention, at Harrisburg, Sept. 3, adopted a platform of twenty-two planks, of which all but the first are devoted to State questions. The first plank declares continued allegiance to the national principles of the party, as expressed in 1884 and 1888, and adds:

We are, as we have always been, in favor of honest and economical administration of public affairs; of limiting expenses and reducing taxation to meet the actual necessities of Government; of a sound and stable currency, based on gold and silver, coined and circulated in such proportions as will keep them on a parity; of a reform and revision of the tariff; of liberal but just Pension laws, and of all well-considered legislation tending to increase the rewards and lighten the burdens of labor.

The platform is remarkable for the formality and severity with which it arraigns and condemns the Republican Party of the State, its officials and leaders, for hostility to the interests of the people, corruption and dishonesty; fifteen planks are used for this purpose. The Republican Legislature is attacked "for having refused to enforce the Constitution by appropriate legislation, for having failed to pass honest and equitable Apportionment Bills, as required by the Constitution; for having ignored the demands of Labor for relief by law; for having denied the righteous, popular demand for such laws as would distribute the burdens of public taxation equally upon all classes of property, and for having refused to reform long-existing abuses in the Mercantile Appraisement laws, as recommended by the Democratic Executive in 1885," and "for the enactment of vexatious, oppressive, and vicious legislation, against which the Executive veto was interposed for the protection of the people." The Republican Auditor-General and State Treasurer, and John Bardsley, late City Treasurer of Philadelphia, are jointly arraigned and condemned for glaring offenses. The following general declarations are made:

We arraign and condemn the Republican Party of Pennsylvania for electing men to State and municipal offices, by whose neglect of duty, complicity in fraud and plunder of the public Treasury a million and a half dollars of the people's money have been stolen and squandered.

We arraign and condemn the Republican Party of Pennsylvania for having fostered, encouraged, protected, and continued a reckless system of official speculation with public moneys, whereby State and City Treasurers have enriched themselves, corrupted the public morals, and robbed the tax-payers. The practice of using public funds for public gain or political advantage is to be condemned, and should be completely and thoroughly eradicated.

We arraign and condemn the Republican State Convention, recently assembled, for its condonation and defense of faithless Republican State officials, guilty of these derelictions, some of whom sat in its councils, influenced its action, and dictated and controlled its utterances.

A separate plank is devoted to Senator Quay, as follows:

We denounce the corrupt and shameless domination of Senator Matthew S. Quay in the politics of the State, and arraign and condemn the Republican Party for its servile acquiescence in the leadership of a man who has utterly failed to defend himself from grave charges against his official conduct and political record.

THE "LEDGER" SUPPORTS THE DEMOCRATS.

Philadelphia Ledger (Ind. Rep.), Sept. 4.—The issue is now joined, upon which the voters of the State are to judge and decide in November. It is an important issue for them—whether the Revenue and Finance and Treasury laws and system of the State shall continue to exist, and to be administered as if they were contrived for the benefit and profit of individual pockets—or whether their rightful and sole purpose is the service, convenience, and advantage of the people of the State. The idea has come to prevail that the service and advantage of the Commonwealth is a secondary matter. This is seen in the theory and practices connected with the administration of the Auditor-General's and Treasury offices, and in the Mercantile Appraisers'

offices. It is seen in the miscellaneous jumble of resolutions adopted by the Republican State Convention, in which our vitally important State affairs are subordinated to puffy personal resolutions and far-off matters that are altogether irrelevant to State exigencies, as revealed by the Bardsley and Mercantile Tax Appraiser exposures. It is seen in the cold and formal letter of Auditor-General McCamant, concerning the serious charges against his Mercantile License Appraiser appointees. And it is visible in all the half-hearted and halting expressions touching these Revenue and Treasury exposures, and in the absence of such clear, strong, direct, and energetic denunciations of the individual offenders as would give some sort of earnest promise that the "spoils" system of Revenue and Treasury Government is to be put to death in Pennsylvania. It is indispensably necessary that the "spoils" system shall be struck by a crushing defeat in Pennsylvania. It is for the voters of the State now to judge—now that the issue is joined as to the deliverances in the resolutions of both Conventions—which party and which nominees are most likely to strike the blow that will defeat and stamp out the system. Is it the organization that shows a disposition to confuse and belittle the vital issues in the State canvass, or is it that opposing party which goes at the important work in the clearest, most direct, earnest, and energetic way?

New York Times (Ind.), Sept. 5.—The firm and vigorous manner in which the Philadelphia *Ledger* takes its stand on the side of good government and the Democratic ticket this year in Pennsylvania is extremely creditable to that journal, and is full of meaning as to the situation. It requires a great deal of provocation to make the *Ledger* veer from its course of faithful support for the party with which it has been so long and so honorably connected. But there is provocation enough this year and more. We note with especial satisfaction the merciless criticism by the *Ledger* of the Republicans for having sought to confuse the issue in the State by dragging in national politics. When the people of Pennsylvania can see that an honest Democrat, though a Free Trader, is a better custodian of the public funds than a Republican thief, who is a professed Protectionist, the power of the thieves in the Republican Party there will be broken. On the other hand, it is to be noted that the support of journals like the *Ledger* and the men they represent can only be had by honest Democrats. Governor Hill could never get it.

REPUBLICAN OPINION.

Philadelphia Press (Rep.), Sept. 4.—The public will not be deceived. Party connection is no test of personal honesty. The most that can be exacted of any party is that it repudiate and punish its rascals as soon as they are detected. This the Republican party can be relied on to do, and does do it much more promptly and willingly than its opponent has been known to in those States where the Democratic party is the dominant power.

Pittsburg Commercial Gazette (Rep.), Sept. 4.—So far as the burden of the platform is concerned intelligent voters will understand that while Bardsley happened to be a Republican and a thief, it was Republican officials who prosecuted and punished him for his rascalities. He is now in prison suffering for his crimes, while a score or more of Democratic Treasurers who robbed the people of millions of dollars are at large enjoying the proceeds of their villainies. There is not a single reason why any Republican should refuse to vote for their candidates, General Gregg and Captain Morrison, since they are the peers of any others in honesty, competency, and fidelity to duty.

Pittsburg Dispatch (Rep.), Sept. 4.—The Democratic State Convention yesterday not only sang very low upon the tariff and silver questions, but even went the length of declaring in the second plank of its platform that the

"State election of 1891 in Pennsylvania involves no issue of Federal politics." It should be merely a matter of getting rid of "official abuses and corrupt practices" in the fiscal affairs of the Commonwealth. This declaration alone is sufficient to instruct the masses of the Democratic party upon the important point that their leaders have knowingly been in conflict with public sentiment and public interest in Pennsylvania upon the "Federal issue" of the tariff. Otherwise these leaders would not have begged off, as they did yesterday, upon this most important issue. Is it not time for the Democratic leaders in Pennsylvania to get in line with the feeling and interests of the State in favor of protecting Pennsylvania industries, in place of seeking influence outside of the State by giving sympathy and support to the anti-Protectionists which they desire not to have considered when it comes to a State canvass?

Boston Journal (Rep.), Sept. 5.—The Pennsylvania Democrats are quick to take advantage of the recent scandals in the municipal administration of Philadelphia, and practically ignore national issues in their platform, devoting themselves to "arraigning" and "condemning" Republican "mismanagement" and "extravagance." This is good politics in Pennsylvania. A campaign on exclusively State issues might win the Pennsylvania Democracy many votes, and, indeed, assure a Democratic victory, were it not for two things—first, a well-settled popular conviction that with all its faults the Republican Party is a stronger, safer, purer party than the Democratic Party, and secondly, that a campaign in Pennsylvania on exclusively State issues is an impossibility. However the Democrats may scheme and struggle the tariff cannot be kept out of the canvass. And with the tariff for an issue Governor Pattison himself would admit that Pennsylvania is good for from 40,000 to 60,000 Republican majority. Free Trade is even more obnoxious to the Democrats of Pennsylvania than to the Democrats of Massachusetts.

GERMANY AND OUR PORK.

Chicago Tribune (Rep.), Sept. 5.—The decree of the German Government is to the effect that American pork shall be admitted when accompanied by official certificates showing that it has been examined in accordance with the regulations in force in this country and found free from qualities dangerous to health. The removal of the pork prohibition is not due, however, to the microscopic investigations made at the stock-yards but to the pressure exerted by the reciprocity clause of the Tariff Law. The German Government has really been forced to take the action it has by purely selfish reasons in order to protect the great beet-sugar industry. During the three months, April 1—July 1, '91, the United States took from Germany \$8,870,000 worth of beet sugar, being \$2,800,000 more than for the corresponding months of 1890, when sugar was dutiable. At the present rate Germany would send nearly \$36,000,000 worth of sugar to this country yearly. But if that sugar had to pay a duty of \$20 a ton after the 1st of January not a pound of it could come. It would all have to seek another market, and it would not be easy to find it. Hence it is to the interest of Germany to abandon its pork restrictions against the United States in order to save a great sugar industry from serious loss. The removal of the prohibitions on hog products will be followed by immediate and heavy shipments of hams, bacon, pork, lard, etc., to Germany. The inevitable increase in the price of breadstuffs will intensify the demand for cheap meats so that Germany will afford at once a market for at least \$20,000,000 worth of provisions, and the quantity taken will increase steadily with the growth of population and the knowledge of the cheapness and excellence of American meats. Thus the sugar taken from Germany will be paid for in good part at least by the pork of the Western farmer. For this most desirable state of things

thanks will be due to Mr. Blaine and his reciprocity policy, and to them alone. No Democratic statesman would or could have accomplished such results. If American agriculturists were to complain to them of German restrictions their remedy would be to take the duties off all German products, whether competitive or non-competitive, and pay the balance of trade in gold. If the last named country still continued its offensive policy Democratic statesmen would say: "We have done all we can; we must submit." Republican administrations do not believe in that policy of cowardly surrender. They believe in making concessions only when equivalents can be obtained therefor, and are not afraid to bring a little pressure to bear on any foreign country to make it amenable to reason. Those Republican chumps who abused Mr. Blaine last year for saying that the McKinley Bill as it stood did not make a new market for an additional bushel of wheat or barrel of pork will please take notice that new markets have been found for American flour and pork, not as the result of the McKinley workings of the Bill as originally drafted, but of the reciprocity idea which Mr. Blaine made such a persistent and powerful fight to get incorporated in it. But for him German markets would be no better hereafter than they have been for a good many years.

New Yorker Staats-Zeitung (Dem.), Sept. 5.—High tariff journals in all parts of the country have for some time been attempting to show that the repeal of the German inhibition of American pork imports, which was expected and has now become a fact, is one of the fruits of the reciprocity clause of the McKinley Bill. The event is made an occasion for singing the praises of the tariff, and especially of reciprocity and its author, Blaine. The clause had really nothing to do with the action of the German Government, the ground of which is to be sought in the internal economic conditions of Germany. If any influence was effectually exerted on our side, it was by means of the Meat Inspection Act, the sixth paragraph of which empowers the President to prohibit imports from such countries as exclude the products of the United States. This paragraph was specially aimed at the French and German prohibition of imports of American swine products, and may have operated in our favor. The assumption that threats of reimposing the duty on German sugar under the reciprocity clause were the cause of Germany's yielding has no foundation. The nature and effect of the reciprocity clause are very well understood in Berlin, where they know as well as we do that eminent jurists, like Senator Edmunds, have publicly expressed serious doubts as to the constitutionality of thus enlarging the powers the Executive. The fact that a suit has been brought to test the constitutionality of the act is no doubt known to the Berlin Foreign Office, and the same doubts are probably entertained there as here as to whether the President would use the discretion conferred on him to restore duties on articles of necessity, the cheapness of which is directly appreciated by the whole people, in order to secure for our country an advantage that would only make itself felt to the great mass in a very indirect manner.

Boston Post (Ind. Dem.), Sept. 5.—The *New York Tribune* says editorially and conspicuously, anent the recent action of Germany in regard to the admission of the American hog: "The agreement between the two Governments was reached at Cape May Point a few days ago, the final negotiations being conducted by President Harrison in person." This inspired statement bears a curious resemblance to other statements that were put forward when other diplomatic triumphs were achieved by the present Administration. Its particularity is to be noted. It was not, as some people might imagine, at Berlin or at Bar Harbor that the hog treaty was concluded, but at "Cape May Point," and the negotiations were conducted not only by President Harrison, but by President Harrison "in person"—presumably through a long-distance telephone with

the Emperor of Germany. To say that Mr. Harrison has a thrifty custom of "claiming everything in sight," would perhaps be disrespectful, but it would not be inaccurate.

MINISTER EGAN.

New York Tribune (Rep.), Sept. 6.—The displacement of Minister Egan will simply be one of the fortunes of civil war. During the American conflict the foreign Ministers, with few exceptions, were markedly in sympathy with the insurgents, but they remained at Washington accredited to the National Administration. This was in accordance with general diplomatic usage. Whenever there is civil war the representatives of foreign Powers are under obligation to maintain relations with the legitimate Government at the capital. It was Minister Egan's duty to remain in Santiago and to recognize in Balmaceda the Chief Executive who had been elected by the Nation, precisely as the British and French Ministers were stationed at Washington rather than at Montgomery or Richmond. In performing that duty he has given offense to the victors. The success of the Congressional party involves his recall for the simple reason that his relations were necessarily more intimate with Balmaceda than with the Junta at Iquique. The Congressional leaders may entertain a deeper feeling of resentment against him than the circumstances have justified, but the fact that they are exceedingly bitter in their complaints of extreme partisanship on his part during the civil war inevitably impairs his usefulness in the present crisis. The Administration doubtless will speedily recognize the necessity of deferring to the wishes of the leaders of the victorious party, and recalling a Minister whose continued presence in the capital is now a source of embarrassment.

Cleveland Leader (Rep.), Sept. 3.—When Patrick Egan was appointed United States Minister to Chili, the *Leader* protested against his selection because it was an insult to a friendly nation and a reflection upon our own people. Egan was a notorious Clan-na-Gael Irishman who had been in this country a comparatively short time and was not only under ban in England, but had been on friendly terms with the men connected with the Cronin tragedy in Chicago. He was afraid to take passage on a vessel flying the English flag when he went to his post, and in other ways showed a spirit that was decidedly discreditable to our Government. His record in Chili during the last eighteen months, as near as can now be learned, was what might have been expected from a man who was nothing more than a political adventurer. He has stood very close to Balmaceda, and is said to have been mixed up in bargains that were disgraceful to him, and a serious reflection upon the country he was sent to represent. While these stories may be exaggerated, it is not to be doubted that by his action he induced Balmaceda to attempt the purchase of one of our cruisers, which was an insult to the Nation, and in general showed himself far too active a partisan of the dictator.

Kansas City Times (Dem.), Sept. 5.—The Chilean Congressionalists will make the biggest mistake of their lives if they are not very careful how they demand the recall of Egan. Grandma Blair may be inflicted on them instead, and they will have the horrible fate of being talked to death staring them in the face constantly.

Nashville American (Dem.), Sept. 4.—Patrick Egan, the untamed dynamiter and Clan-na-Gael patriot, who became a citizen of the United States just in time and just for the purpose of getting an office, has contrived to make himself thoroughly detested by the people of Chili, and to involve the United States in his own deserved unpopularity. The sending of this red-mouthed ruffian as a representative of this Government was a disgrace to the Administration and to the whole country,

and if the new Chilean Government should request his recall, the people of the United States would not resent it.

THE 4½ PER CENT. BONDS.

Bradstreet's (New York), Sept. 5.—The principal financial event of the past week was the maturing of the \$50,000,000 of United States 4½ per cent. bonds. The total amount of this issue extended at the rate of 2 per cent. per annum under the recent circular of the Treasury Department was \$23,554,000. Of this amount \$3,546,900 were held by individuals, and \$20,007,100 by national banks. There are, however, about \$1,500,000 more of these bonds held by national banks throughout the country as a basis for circulation, which amount, it is to be presumed, will also be extended. In fact, the Secretary of the Treasury, on the arrival of the date, Sept. 2, fixed for the expiration of the privilege to extend bonds, announced that it would be continued indefinitely. It is believed that the amount of extended bonds will be increased somewhat, although the success which has attended the action of the Treasury Department in this matter must be regarded as falling considerably below the expectations which were entertained at the time Secretary Foster's circular was issued. At the same time the amount of unextended matured bonds presented for redemption has been large. The total amount redeemed up to Friday last is \$8,600,000. Some large blocks, it is understood, were forwarded from Europe, and though part of the balance may be slow in presentation, it would seem probable that the Treasury will have to meet the entire balance of \$25,000,000 before the close of the current month. The fact that the money market is active and firm and that full rates are obtained for long time on collateral would naturally tend to hasten the redemption of the outstanding unextended bonds. At the same time it must be said that the efforts of the Treasury Department to prepare for this strain have been measurably successful. During August the Treasury increased its available cash to a considerable extent, and while the outflow caused by the payment of the bonds has, as already stated, been fairly large, it is thought that the amounts which the Secretary will have to meet during the latter portion of the month will be more evenly distributed, and therefore less productive of derangement to the Government finances. It is noticeable, indeed, that the process of discharging the unextended bonds has exercised a beneficial effect on the money market. The \$8,000,000 disbursed this week for this purpose has naturally increased the supply of funds available for loans at New York. At the beginning of the week call-loan rates displayed a tendency to harden, and advanced to 5 per cent. On Thursday last the rate had fallen to 3 to 3½ per cent., with a superabundant supply. It is to be presumed, of course, that the natural flow of funds to the West in connection with the crop movement will quickly absorb the money released in this way from the Treasury. But at the same time the extra supply cannot fail for a time to have a beneficial effect on the action of the money market. Another phase of the matter, however, deserves attention. Secretary Foster's final determination to extend these bonds at 2 per cent. instead of at a lower rate, was avowedly based on a policy of making it attractive to the national banks to buy the bonds and increase their circulation. Such was the impression conveyed to the public at the time of his conference with the leading bankers of New York City. It has been claimed, indeed, that the issue of the circular was delayed, and that the unwillingness of the banks to follow the policy indicated was due to that fact. But whatever the cause, the national banks, both at New York City and elsewhere, have shown little disposition to take such action. There has, indeed, been a considerable increase in national bank circulation within the past six weeks. The gain in that item by the New

York banks has amounted in that time to about \$1,500,000. But the attitude of the banks is displayed in a striking manner by one transaction. It seems that some of the leading New York City institutions combined at the close of last week to form a pool to take at least \$5,000,000 of the extended 2 per cent. bonds, and to increase their circulation thereby. The total subscriptions for the purpose amounted to only \$2,800,000, and the refusal of some of the more prominent institutions to cooperate compelled the abandonment of the plan.

KIND HINTS TO ALLIANCE MEN.

Frank Leslie's Illustrated Newspaper (Rep., New York), Sept. 5.—The Farmers' Alliance has upheld its demand, on the stump and in the press, that the Government should loan money to the farmers at a low rate of interest, by asserting that the Government has made loans to bankers at 1 and 2 per cent. Senator Sherman, who knows whereof he speaks, declares: "I know of no instance where money has been loaned by the Government at 1 or 2 per cent., or any other rate." Farmers of the Alliance stripe who think that the Government ought to make loans on farm lands and farm products should bear in mind that the collateral upon which bank loans have been made is of a kind that one can use at almost any bank in the United States. It is, in every sense of the word, "gilt-edged." Farmers who have such securities do not need to borrow, or, if they are in the market for a loan, they do not have to look for it.

Atlanta Journal (Dem.), Sept. 2.—The Missouri Alliance has demonstrated its sound sense. Instead of chasing chimeras it has determined to use its power in a way that may produce practical results. At its meeting last Saturday by a large majority it declared against the Sub-Treasury and the land loan schemes. Though this is the first State Alliance convention to take such action, the wisdom of its course will be indorsed by thousands of Alliancemen in every State. The *Memphis Appeal-Avalanche* says truly:

If the Alliance would only abandon the Sub-Treasury and land-loan ideas, and all other ideas which involve the dependence of men upon the Government for a livelihood, there would be no doubt that the Democratic Party, once put in power as the Republican Party was in the first years of Benjamin Harrison's Administration, would give the agricultural interests all necessary legislative relief. The Sub-Treasury and the land loan aside, the Alliance is asking nothing of Congress that the Democratic Party is not asking. The action of the Missouri Alliance shows that the true spirit of Democracy in that State has been aroused, and that the scales have dropped from the eyes of the Missouri Democratic farmers.

London Bullionist, Aug. 29.—The so-called "People's Party" in the States has made a proposal which has aroused indignation among sound politicians and chimerical hopes among certain unfortunate bondholders. This proposal is that the Government should buy up the railroads and the telegraph service. The enormous amount of money that would be required for this undertaking would be raised, according to this enlightened party, by issuing "shin-plaster" scrip, which the owners should be compelled to take. So foolish a suggestion could hardly be made anywhere but in the United States, and raises the unpleasant reflection that a financial party on the lines of the Salvation Army may already be existing in embryo.

THE ONLY REPUBLICAN LEADER.

Harper's Weekly (Ind.), New York, Sept. 5.—Probably no President has ever more distinctly advanced himself in public favor by his traveling speeches than Mr. Harrison. They are courteous and non-partisan. But while the President was thus speaking, possibly without entire forgetfulness of the fact that there will be an election next year, the Pennsylvania Republican Convention was also speaking, and was hardly restrained from declaring Mr. Blaine to be the candidate of their ardent desire. This was done under the

auspices of the most powerful Republican boss, and in the largest and most certain Republican State, and there cannot be any doubt that it was the expression of the dominant Republican sentiment of the country. It is observed that the practical movement for Mr. Blaine begins with the most disreputable of all the Republican bosses. He has not been especially ardent for Mr. Blaine hitherto, but he sees plainly the drift of party preference, and he turns it to his own purpose. He counts upon the drift so surely that he does not hesitate to say in effect to the President that Mr. Blaine is his candidate, and under these circumstances the candidature of the President becomes a little absurd. As we have heretofore intimated, Mr. Blaine is as much the embodiment of Republicanism as Mr. Clay of Whiggery. Never in the history of the party was it so dominated by one man as by Mr. Blaine. This fact is in itself the most striking illustration of the present Republican situation. The movement of 1884 was a protest against Mr. Blaine as a fitting representative of his party. In 1891 there is practically no other candidate. There is obviously one strong personal inducement for Mr. Blaine to accept the nomination. The issue in 1884 was distinctly personal, and the decision was adverse to him. If in 1892 the result should be different, it might be claimed as a deliberate reversal of the earlier judgment.

THE STERN ALARMS FROM CHILI.—Send for Col. Elliott F. Shepard. The victorious Chilean insurgents are mad at us, and we may yet need the protecting arm which has so often threatened to smash our own Southern rebels. It is unfortunate that just when we had succeeded in settling the Bering Sea troubles and the lynching of the Italians at New Orleans, and had avoided war with those petty Powers, Great Britain and Italy, we should get ourselves into such a fearful tangle with a mighty country like Chili, and that, too, when most of the American people sympathize with the insurgents who are now threatening us. But perhaps it cannot be avoided unless the warlike Colonel Shepard interferes, and we should prepare ourselves for the crisis. When the Chilean fleet bombards New York and the Chilean flag is hoisted over that great metropolis; when the swarthy South Americans turn the Capitol into barrack-rooms and spread their tents along Pennsylvania avenue, the American people will realize what they have brought upon themselves. The warning has been given.—*Louisville Courier-Journal (Dem.), Sept. 4.*

TIMELY ADMONITIONS TO A YOUNG MAN.—Mr. Russell B. Harrison, the son of the President, seems to be peculiarly unfortunate in his movements in matters that are outside of his legitimate business as a newspaper man, and displays his dexterity in "putting his foot in it," and thereby attracting public attention, quite too frequently. He should bear in mind the fact that it is his respected father who is President of the United States, and that that fact does not give his son any special privileges, or entitle him to put on any extra frills. When Jehiel Higgins was made a Corporal in his militia company, and told his wife, in the presence of his numerous progeny, of his elevation to office, she rebuked the too previous youngsters, who assumed that they, too, had all been made Corporals, with the snubbing remark: "No, you ain't: it's only pa and me that is Corporals." Even with that narrowing of the range of honors, the good woman went somewhat beyond the limit prescribed by the militia regulations.—*Jersey City Evening Journal (Rep.), Sept. 5.*

THE BACHELOR TAX IDEA: WEIGHTY CONSIDERATIONS PRO AND CON.—The idea of fining men who fail to marry by imposing a special tax on them is not a new one. A bill is now before the Legislature in Georgia, proposing that all the bachelors over 30 years old shall be taxed, the tax to be increased as they grow

older. Kate Field says: "Just so long as women are taunted for living in single blessedness, just so long ought unmarried men to be taxed." The truth of this proposition is questionable. If it be just to tax single men for this cause, then it is just that any fine or tax imposed on one who has made an offer of marriage and been rejected, should be borne by the woman who refused him. Thousands of rejected suitors never can bring themselves to love another, or to desire another for a wife, and live blighted lives. Of course this is not taken into consideration by Kate Field and the rest of womankind.—*Jacksonville Times-Union, Sept. 6.*

PENSIONS FOR PUBLIC SERVANTS.—The discussion of the question of pensions for public services develops a general feeling that long and faithful service, under certain conditions, justifies recognition when the giver of it is incapacitated from continuing a life's labor. But the public would take more kindly to the thought of pensioning worn-out public servants if they were first appointed for fitness instead of by politicians; if they won promotion for honest service instead of by party favor; if they were as useful to their departments as obedient to needy bosses, and if they were as honestly earnest in their official duties as they are anxious to be solid with partisan leaders.—*Philadelphia Times, Sept. 7.*

A SURE THING FOR MR. CLEVELAND IN OHIO.—The Grover Cleveland Democrats are getting ready to appropriate the result, whatever it may be, of the Ohio election. If McKinley shall be beaten, that will be bad for the McKinley tariff and good for the Free Trader, Cleveland. If McKinley shall prevail, that will be good for sound currency and for Cleveland, because of his letter against free coinage. Cleveland has been careful not to associate himself with the Ohio campaign very prominently; but his adherents are less discreet in the use of his name.—*Syracuse Standard (Rep.), Sept. 7.*

FOREIGN.

THE CANADIAN CENSUS.

Chicago Advance, Sept. 3.—Canada's late Census presents a discouraging showing for the country. In population three of the maritime provinces show no gain whatever, and the yearly increase in Ontario and Quebec has been less than 1 per cent., and is confined to a small number of cities and towns. In the Northwest the gain is insignificant compared with that in Dakota, severe loss having been suffered here as elsewhere by emigration to the United States. The natural increase is estimated at 20 per cent., but as a matter of fact the population of Canada has increased only 11 per cent., the remainder, together with most of the 886,000 immigrants who came to Canada during the last decade, and upon whom the Government expended \$2,500,000, having crossed the border to this country. In the redistribution of seats according to this Census New Brunswick will lose one member and perhaps two in the House of Commons, Nova Scotia will lose one and Manitoba will gain two. For the first time since the confederation Ontario gains no representative. All of these misfortunes the Liberals lay at the door of Conservative maladministration. The enormous expenditures for railroads and other public works were justified by the Government on the ground that they would be more than met by the increase of immigration. In fact, they appear to have had exactly the opposite effect, the people fleeing in droves to the United States to escape the heavy burden of taxation. Thus taxation has increased 50 per cent., while the population has increased only 11 per cent.; and since the revelations of the corrupt way in which large sums of these heavy taxes have been spent, the outlook for a

considerable increase in population is more discouraging than ever.

Toronto World (Conserv.), Sept. 3.—The *Montreal Star* (Ind.) in discussing the Census says it would be as well to wait until the reports relating to manufacturing, mining, railway, banking, insurance, and postal statistics are published before forming an opinion on the progress of the Dominion during the past decade. It will appear that, although the population of the Dominion may have increased less than 12 per cent., the business of the country has increased at a rate nothing short of marvelous. The figures for 1890 are not as yet issued, but the *Star* compares those of 1889 with those of 1879 and 1881. To avoid confusion we will only quote the figures for the two years, '79 and '89. In 1879 the railways of Canada carried 6,523,816 passengers and 8,348,810 tons of freight; in 1889 they carried 12,151,051 passengers, and 17,928,623 tons of freight. In 1879 the amount of life insurance at risk in Canada was \$86,273,702 and the amount of new life insurance effected was \$11,354,224; in 1888 the amount of life insurance at risk was \$211,761,583 and the amount of new insurance effected that year was \$41,226,529—and if the figures of 1889 were at hand they would show better still. In 1879 the output of coal from the Canadian mines was 1,487,182 tons; in 1888 the output was 2,658,134 tons. The postal business has increased also about one hundred per cent. In 1879 there were 43,900,000 letters, 1,940,000 registered letters, 6,940,000 postal cards, 42,379,086 newspapers, and 206,600 parcels posted in Canada; in 1889 there were 92,668,000 letters, 3,649,000 registered letters, 19,365,000 postal cards, 70,259,856 newspapers, and 519,400 parcels. In 1879 there were issued 281,725 postal money orders, amounting to \$6,788,723; in 1889 the number of orders was 673,813, and the amount \$11,265,920. The deposits in the chartered banks of Canada amounted to \$71,368,502 in 1879, and to \$136,293,978 in 1889. In 1879 the deposits in the Post-office and Government Savings Banks amounted to \$8,497,013; in 1889, to \$41,371,058. Some of these amounts since 1889 have been transferred to the chartered banks owing to the changed rate of interest. These are items that show the progress of the country in many substantial ways, even though the population may not have increased as we could wish. These figures should silence those who preach an endless sermon of despair. When inward progress as here shown in time refutes the insidious calumnies of disappointed politicians, then population will come. All that is required is that the truth shall be known about Canada.

Toronto Empire (Conserv.), Sept. 3.—The prosperity of a country depends more on the kind than the number of its population, and patriotic Canadians would not complain of the exodus if croakers like Sir Richard [Cartwright], Goldwin Smith, and their man Friday would leave the country they are never tired of commiserating, and go to the land they are so enamored of. Canada would be well rid of the croakers, and our progress would be accelerated if we did not have domestic traitors as well as foreign foes to contend with.

Manitoba Free Press (Lib., Winnipeg), Sept. 2.—The country is all right, and the people are all right; it is not these that repel the stranger or drive away our own, to the great hindrance of the growth of our population. The cause of the disappointment which will weigh heavily on very patriotic Canadian must be sought elsewhere than in the natural conditions of the country. If we had kept our own sons and daughters, born to the soil, our population would to-day be greater than the Census gives us. We not only lost a large portion of the natural increase, but our entire immigration or its equivalent. This is more than a serious matter; it is alarming. If we cannot look for the cause of it in the Government under which we have been living during the past ten years, then no cause exists and the disappointment is a myth. The National Policy is responsible

for many evils, and this is one of them. It would be worse than folly any longer to shut our eyes to the truth of this. Instead of encouraging and developing the natural industries of the country, that policy has hampered them. This has long been obvious to every sane Canadian who could clear his vision of political bias. Whether reciprocity with the United States or preferential trade relations with the Empire is to take its place, one thing is certain, the National Policy must go. That is the lesson of the Census whose secret the Government has just given out.

New Yorker Staats-Zeitung, Sept. 7.—The popular view is that these results are due to the difference between the industrial development and the political institutions of that country and the United States, and dissatisfied Canadians and chauvinistic Americans see no hope save in annexation. But the Canadians have no especial need to be dissatisfied with their institutions. They enjoy a high measure of individual freedom and local autonomy. Their institutions are especially adapted to the needs and requirements of the various races and creeds of the colony. And as regards the shocking political and general corruption that has developed among them, this, as we unfortunately too well know, is not ascribable to the semi-monarchical character of their Constitution. Taken all in all it is very doubtful whether Canadians would be more prosperous and contented under annexation than they now are; and it is still more doubtful if the annexation of Canada, with its heterogeneous race elements, would advantage this country. We believe it would not.

Detroit Journal, Sept. 4.—Sir Richard Cartwright's idea that a change in the Government and the policy of the Administration will revive Canadian prosperity and prevent the next Census from showing another decline in population is a weak remedy for a desperate situation. The longer the two countries remain separate the more will Canada suffer, the weaker it will become, until in desperation it will throw itself into the arms of the United States. This is its destiny, and no change of Administration, of Government, of policy, of officials, of Prime Ministers, Governor-General, or any other merely formal mutation, can avert this destiny. Reciprocity will be only a make-shift, a temporary bridge on which to build the larger and solid structure of union under one Government.

RUSSIA'S WAR ON THE JEWS—AN APPALLING SITUATION.

London Dispatch to the New York Times, Sept. 6.—I have returned from a nearly two months' journey through Russia, extending from St. Petersburg in the north and Nijni Novgorod in the east to Odessa in the far south, and covering as well a large section of the border land on the Roumanian, Austrian, and German frontiers. All that I saw convinced me that we are only at the beginning of the Jewish persecution and of the great convulsion to which it serves as a sort of weather gauge. It is enough to say here that the situation of Israel in Russia since last February has been far more terrible than the outside world imagines, and that its miseries now literally defy adequate description. They can best be compared with the sufferings of poor non-combatants in provinces being overrun by a hostile and mercenary army in mediæval times. Even this parallel fails, for there is no possible solace in the hope that the invaders will go away again. It is the Jew who is going to be driven with his family from his home, forced to abandon everything not portable, dependent very often upon charity for even his railway ticket to Old Poland, and absolutely without resources or plans for the future. This is what is happening to scores of thousands of people in every part of Russia east of the pale. What is happening inside the pale is too dreadful to dwell upon. In this overcrowded ghetto, this lazaret of the empire, the swarming host of refugees find

every foothold already occupied, every mouthful of food already an object of embittered struggle. New-comers and natives wrestle together here in a confused nightmare of despair for very existence, like rats imprisoned by a rising flood. Out of this tragic hurly-burly some three or four thousand are able each week to fight their way over the tops of the others and escape across the frontier. This panic-stricken stream of fugitives is all that Europe sees of the persecution. Of the horrors which remain behind it has hardly the vaguest idea. Yet, as I said, we are only at the beginning. Fresh edicts on a far more sweeping scale have already been adopted. I have been able to secure copies of many of these, but they by no means exhaust the outlook. The truth is the movement has now acquired such momentum that there is scarcely need for the pretense of the fresh laws for the confiscation of Jewish property in manufactories and business leases acquired since 1882 that have been decreed within the past ten days. It began months ago, and from this to wholesale spoliation, without reference to dates or legal rights, is only a short step. The situation might indeed be called hopeless were it not for two chances of intervention—one by an armed Europe and one by Providence. This Jewish persecution is only by accident aimed against the Jews. It is, in fact, merely an overture to a grand performance of chasing all foreigners and non-orthodox persons out of Russia. Within the next six months several hundred thousand German, English, and other alien merchants inside the empire will find themselves in the position now occupied by the unhappy Jews. They also are to be driven out, and the St. Petersburg bureaucracy is teeming with schedules and plans for the practical confiscation of their vast property. When this comes there is at least a chance that the rest of Europe will interfere and make an effort to set some bounds to the the savage excesses of Pan-Slavism run mad. Besides this possibility of relief by war from without there is an equally gloomy, but less objectionable, chance of a halt being called by famine from within. With a blind stupidity which would be incredible if we had not the example of Spain in history, Russia has busied herself in destroying her most active mercantile class just at the time when its help was most sorely needed to keep the country going at all. There has been a great and calamitous failure of the crops in Russia this year, as the world already knows. What the world does not know, and what the authorities at St. Petersburg seem themselves only dimly to grasp, is that a very considerable proportion of the breadstuffs crop which did survive hostile frosts and drought, and which figures in the estimates of the yield, has not been harvested at all, but lies rotten now on the vast steppes of the corn belt. The explanation of this is very simple. The customary system in the grain-producing districts of Russia is for the Jewish merchants to go about the country and buy the growing crops as they stand and advance the money to the owner for his harvesting expenses. This advance is most essential, because the landowner lives always upon his next year's profits and has no ready money of his own. This year, with a prospect of exile and spoliation staring him in the face, the Jew has done very little buying of any sort. His whole notion has been to realize, not to invest. The result is that whole grain districts exist where no purchasers have come around at all, and where the proprietors, getting no cash advanced, were unable to harvest more than an infinitesimal portion of their crops. I personally saw numerous evidences of this, and in Odessa received proofs that it is widespread. Russia's official figures, which show that she needs 170,000,000 bushels more of rye than she has to feed her people, are believed in Odessa greatly to understate the case. For the reason given above, the official estimate of the wheat yield is also discredited. There is no such thing as trustworthy statistics there at best, and this year, with all business demoralized

and almost destroyed by the raid on the Jews, nobody pretends to accurate knowledge about anything; but I believe from all I could gather and from what has been written to me within the past week that a famine in Russia is inevitable. The press is already inundated with stories of starving districts, of sanguinary bread riots, and of outbreaks of the hunger plague; these it is impossible to verify, for the machinery for gathering news in Russia is of the most hopeless character; but there are only too good reasons to credit them. The Russian papers are showing more concern about the question of feeding the cattle through the winter than of human beings, and naturally enough, because a hungry winter will be no great novelty to the latter, whereas short food for live stock would be a terrible calamity in a land where agriculture makes up nineteen-twentieths of the general wealth.

SIGNIFICANCE OF THE DARDANELLES CONCESSION.

Philadelphia Record, Sept. 6.—Turkey's exclusive right to dictate the use of the narrow straits that separate a western from an eastern world was first acknowledged in 1809. That agreement was formally renewed at different times, especially by the Treaty of Paris, which also opened the Black Sea to the commerce of all nations, but excluded ships of war from it. When war broke out between France and Germany in 1870, Russia announced that she would no longer be bound by the treaty, and sent a fleet into the Black Sea. In 1871 the Powers concerned in the treaty met in London and conceded to Russia the use of the Black Sea for her ships of war, but still withheld the right to pass these ships through the Dardanelles. In 1877 Russia covered the Black Sea with her fleet, and declared war against Turkey, pressing forward at last to the very suburbs of Constantinople. The Treaty of Adrianople followed, to which England refused to assent, sending her fleet to the Dardanelles. Russia then consented to a conference of the Powers, and the Treaty of Berlin was the result; but through all those changes the clause in the treaty of 1856 relating to the Dardanelles remained unchanged, and the Straits were closed to the war-ships of all nations except by permission of Turkey. While some of the Powers of Europe have been indulging in naval and military displays, Russia quietly sent out what she calls her volunteer fleet loaded with soldiers and munitions of war, and demanded its passage through the Dardanelles on the ground that the men were not in active service, but were members of a reserve corps intended to work as laborers on the Trans-Siberian Railroad. This shadowy claim was admitted by Turkey, and thus the traditions of a century and the labored treaties of statesmanship have been swept away at one stroke. That this concession is a political event of the greatest importance cannot be gainsaid. If the privilege shall not be extended to the fleets of any other European Power, Turkey's vassalage to Russia will be complete, and England's occupation of Egypt will be threatened. France has made vigorous protests against that occupation, and with the coöperation of a Russian Black Sea fleet her men-of-war could make such a demonstration in the Mediterranean as would compel England to take some decisive steps toward the protection of her interests in Egypt and the safety of the Suez Canal. Meanwhile, Italy would resent the presence of a French fleet in the Mediterranean, and it would then be seen to what an extent the Triple Alliance is likely to be a factor in the quarrels of Europe. Russia's eastward march has been phenomenal. Central Asia is intersected by her railroads, and she is almost at the gates of India. She has harbors on the Northern Pacific and forts all along the sea of Japan. She can hasten her armies to the Caspian Sea, to the Gulf of Finland, and the frontier of Austria, and now with the Dardanelles open to her she holds what Czar Nicholas called "the

key to my house," and may yet plant her eagles on the mosque of Saint Sophia.

SIGNS OF TROUBLE IN BRAZIL.

New York Evening Post, Sept. 5.—Republican institutions in Brazil continue to work with a good deal of friction. The Congress has been in session over two months, but has practically done nothing, to the great impatience and disgust of the people. The Opposition lay all the blame on the Government, alleging that it does not furnish the Congress with sufficient information to enable it to legislate properly, and that it is bent on bringing representative government into contempt so as to justify the Administration in encroaching upon the sphere assigned to Congress by the Constitution. They have publicly pointed out and denounced several such acts of encroachment on the part of President Fonseca. Indeed many vehement speeches against him and his ministers have been made in the Senate. What appears to have angered him most was the statement made by Admiral Custodio de Mello, that Fonseca was at one time disposed to abandon the soldiers at the time of the revolution, and, but for the Admiral's remonstrances, would have done so. The President has a mouthpiece in the Senate in the person of his brother, who made a violent reply to the speeches of Fonseca's enemies. Some of them, he said, were criminals who had found their way into Congress; others were debauchees; some merely buffoons; while still others were irresponsible epileptics and nervous wrecks. This is not exactly conciliatory language, and the bad impression made by it was heightened by the speaker's introduction, on July 22, of an Amendment to the Constitution providing for the election of Representatives and Senators alike by the State Legislatures, each State to be entitled to the same number.

OVER-ZEALOUS CONCERN FOR THE EXILED PASHAS.—Arabi Pasha and his companions in exile in Ceylon have become seriously alarmed, and are expressing the hope that the dogs of the desert may defile the grave of Mr. Labouchere's and Lord De La Warr's grandmothers, for interfering with their case at all. The Pashas would like to get back to Egypt, of course, or, failing that, to some spot nearer to the Pyramids than Colombo, and so they were pleased with the agitation set on foot at Westminster on their behalf. But the report was circulated in Colombo that the Government, having at last become impressed with the fact that the climate of Ceylon did not agree with the exiles, had decided to send them to St. Helena. The "Citadel of the South Atlantic" has been rendered a classic spot by the confinement there of the great Napoleon, and its climate is salubrious enough; but Arabi and his fellow-exiles will none of it. It may do for the miserable Dinizulu and N'dabuka, but for a band of bold Pashas! Faugh! 'Twill not serve.—*The Colonies and India* (London), Aug. 29.

THE PLAIN TRUTH ABOUT BALMACEDA.—Balmaceda's confessed and notorious acts are sufficient to make his name infamous. Debarred by the Constitution from continuing for a second term in office, he endeavored by intrigue and bribery of the most flagrant kind to put a creature of his own in nominal power, while retaining for himself the chief share of plunder and the real control. When Congress refused to vote supplies, he coolly thrust aside Congress and Constitution, on the plea of the necessity of carrying on the Executive Government, and by the agency of a new Congress, elected, as he boasted, "unanimously"—for no opposition candidate ventured to come forward—all executive, legislative, and even judicial authority has been absorbed in the personal will of the Dictator, and has been guided apparently by no higher spirit than that of revenge, cruelty, and greed.—*Edinburgh Weekly Scotsman*, Aug. 29.

THE LIQUOR ISSUE.

CHURCH AND SALOON—PLEAS AND HINTS.

Tennessee Methodist (Nashville), Sept. 3.—Are we to be taught that thirteen million Protestant Christians and six million Catholic communicants in this Nation are powerless to suppress the open saloon? Nineteen million Christians—sworn soldiers of the Cross of Christ—and one hundred thousand Christian ministers, and yet the saloon, according to the *New York Times*, "has more power in the politics of the country than all the churches, all the ministers, all the membership, all the colleges and schools, of the Nation combined"! If this be not a reproach to the Church, if this is not treason to her high and holy trust, if this does not render the Church vulnerable to the charge of responsibility for the evils of the open saloon, then we cannot analyze facts. Let the world understand that our loyalty to Christ forbids our voting with any political party controlled in the interest of the liquor traffic, and this not in the interest of any political party but in the interest of our homes. Let us unite in the declaration that we will strike hands with any political party, be it first, second, third, or another, that will agree upon the destruction of the saloon. This is non-partisan. This is equally just to any existing party or to any unborn party. Can not and does not our refusal to do so exert a more specific and powerful partisan influence than would such a declaration? We should not lend ourselves to party service any more by our silence than by our profession or advocacy. We should be non-partisan in fact and not by mere profession. The existence of this traffic to-day is by the toleration of the Church, and is the greatest crime of Christendom and its supreme shame. The logic of the situation is too transparent and too forceful to be withstood.

Christian at Work (New York), Sept. 3.—The most effectual medicine for the cure of intemperance is the medicine of the Gospel applied to the heart of the drinking man, and the medicine of the law applied to the business of the liquor-dealer. It will not do for one moment to turn aside from these agencies and put any large degree of dependence upon the chloride of gold or any other mere physical means of overcoming the drink habit. If a mountain of bromo-potash, the extract of gentian, and the nitrate of strychnia were set down in the midst of this metropolis for free consumption and a row of free inebriate asylums, on the most improved plan, were establish all the way from the Battery to Harlem, what would they avail against the ten thousand saloons crowding our city streets and the ten thousand wine-cellars underlying our avenues of wealth and fashion? What a mockery to fill a poor weak victim of the drink habit up with specifics and then turn him loose in a community where a gilded rumshop beckons him in on every corner—a community where the very atmosphere smells of the beer-keg and the whiskey-bottle. What a mockery to turn such a man loose into so-called Christian society, where the wine-glass is thrust before his face at the private dinner and the public banquet, or where it is lifted sparkling before his eyes by the white fingers of grace and beauty. As well expect to arrest the tide of the sea by a wave of the hand, as to cure men of the drink habit by medical treatment, while our social customs and our laws respecting the liquor traffic remain as they are. The way to the overthrow of intemperance lies not through the apothecary's shop and the inebriate asylum but through the Church, the school, and the legislative hall. Convert, educate, legislate—these three things, we must do, whatever else may be left undone.

The Standard (Bapt., Chicago), Sept. 3.—Observation of what is going forward just now makes it clear that much is done for the reform of inebriates, and that many are saved from the power of a tyrannical and destructive habit; in some instances by physical means

coöperating with the persuasion of friends and restored moral power, in other instances as a result of Christian labor with the unfortunate, and that radical change which the grace of God in conversion is known to work; in others still through the direct efforts of those who make this work a specialty. All these agencies together, however, only lessen, they scarcely mitigate, the awful evil against whose growing prevalence they are all directed. For, meantime, whatever number, more or less, of drunkards are cured and saved, a yet greater number are all the while in process of being made, and the strange spectacle is witnessed of a cause of disease, virulent and malignant, fostered on the one hand, and on the other remedies sought everywhere to cure and save its victims. It is one of those cases which suggest the question whether human wisdom, drivelling human idiocy, or an all-devouring selfishness, does really direct the affairs of this world.

St. Louis Christian Advocate (Meth. Epis.), Sept. 2.—What has been wrought in Maine may be accomplished in every State in this Union, if Christian people would only be true to their principles, and, rising in their might, put an end to this iniquitous liquor traffic. The actual membership of the Christian churches in this country is nearly half the population, and there is not a community nor a State that could not banish the saloon if every Christian man would do his duty. Not only is a man who votes to license a saloon, or signs a petition for a license, utterly unworthy a place in a Christian church, but the man who is not ready to vote against the sale and manufacture of whiskey is equally derelict in duty and false to principle. We believe that the large majority not only of Methodists but of all Christians are heartily in favor of temperance, but they lack concert of action and unity of purpose, and to this is largely due the prevalence of intemperance in our midst. The thorough organization of the whiskey forces, the insolence of the saloon element, the cowardice of the two great political parties and the alarming growth of drunkenness, call for a combination of forces and a movement in solid phalanx against these common foes of our civilization and our Christianity. The church expects every man to do his duty, and the time for compromises and half-way measures has passed.

Southwestern Presbyterian (New Orleans), Sept. 3.—We had hitherto supposed that there must be at least some show of plausibility in the argument by which we, lovers of the Bible, are to be convinced that it is a total abstinence production. To our plain mind, the very thing forbidden in the one passage, broad enough, it seems, to support the whole theory, is not *drinking*, but *getting drunk* with wine. Hence the Apostle's use of "methusos," which means every degree of real intoxication. It will be alarming news to any of our readers, who, however inadvertently, sipped so much as a wine-glass full of the forbidden fermented juice of the grape, that, as "science and reason both teach that a man is drunk when he is not perfectly sober," they have thereby brought themselves within the dread sweep of the passage which all are agreed excludes impenitent drunkards from the kingdom of God!

THE NEW YORK RUMSELLERS.

The annual Convention of the Wine, Liquor, and Beer-Dealers' Association of the State of New York (New York City, Sept. 1), adopted this platform:

The Wine, Liquor, and Beer-Dealers' Association of the State of New York in Convention assembled in New York City, on Sept. 1, 1891, indorses any and all such regulation of our trade as will eliminate as much of the abuse of liquor consumption as is possible to be done by law.

RESOLVED, That we are content to pay reasonably for a license, but, as business men, we will resist all attempts to burden us with a taxation which would drive us out of business.

RESOLVED, That we are opposed to that attempt to regulate which seeks by High License to discriminate between the rich and poor or against one locality.

RESOLVED, That it is the sense of this Convention that character and conduct, as exhibited in the practical

management of the liquor business and determined by proof in court, is the only just basis for licensing.

RESOLVED, That we indorse section 290 of the Penal Code as amended by chapter 70 of the laws of 1889 [the Minor Law], with the exception that in all violations of the law the sender should be liable to the same penalties as the dealer.

RESOLVED, That we condemn the Civil Damage Act as it stands on the statute-books of the State, as in its present form it is the groundwork for blackmail by unprincipled and unscrupulous persons.

RESOLVED, That we believe that all excise revenue should revert to the locality issuing the licenses and be only applied in reducing the burden of local taxation.

RESOLVED, That we demand the repeal of the present arbitrary and unjust excise laws and the passage of a new law which will allow the people of the Empire State that personal liberty which is enjoyed in other countries.

RESOLVED, That we will use our right of suffrage this fall in behalf only of those candidates for the legislative offices who will work and vote for an amendment to the Excise Law which will recognize the fact that, when the doors of any business place are closed during the hours prohibited by the present laws for doing business, such place shall be considered lawfully closed.

RESOLVED, That as we are assured that public sentiment is against the spasmodic raids on Sunday of the police in the cities of the State, especially in New York City, we demand of the Mayors of the cities that they prohibit the police from forcing their way into business places which are apparently closed, and where there is no disturbance of the peace.

RESOLVED, That we will neither favor, protect, nor assist, politically, financially, or otherwise, any dealer who is not a member of this association.

RESOLVED, That we appeal to every dealer in this State to observe all laws and so conduct his business as to give the least offense to good order and good morals.

The address of welcome to the rumsellers was made by Mayor Grant, who said he welcomed them "with sincerity and warmth." He read a brief statement of his position on the Sunday-opening question, ending with these words:

A law should be passed which can be enforced. The people do not indorse the present Excise laws and do not believe in them. It would require a police force ten times as large to enforce them literally and strictly even if violations could be prevented then. I would favor a measure which permitted sales on certain hours on Sunday.

CATHOLIC RESENTMENT.

New York Catholic Review (Rom. Cath.), Sept. 6.—The liquor men make simple and intelligible demands, only two in number: that all tax save the ordinary be taken off the liquor business, and that drink be sold anywhere and everywhere at any hour of the day and night, by any person that chooses to sell it to any person that desires to buy. This is the exact meaning of their resolutions. The demands are based on their well-known principles and beliefs concerning the liquor business, viz., that drink holds the same position in the commercial world as bread and butter, and consequently needs no legal restrictions, which are injustices inflicted by the Puritan spirit of the time. It is unnecessary to discuss these points with them. A business that draws almost a billion dollars each year from the people needs no other argument than the billion for its upholders. The Mayor's speech was written beforehand, and he did not trust to his memory in delivery. He read it. Its substance indicated what the political powers are ready to do for the liquor men. Mayor Grant and his friends are prepared to do as much as they dare, and their daring is limited only by what the anti-saloonists are able to do against them. He has made it plain to all that the Assembly will be besieged this winter with liquor bills. In this his speech is valuable. The temperance people are forewarned. They should prepare to go to Albany at the opening of the Legislature; not merely to resist the liquor bills, but with bills of their own, aimed at the saloons and the breweries, and framed with a view to their passage. If we are to convince such teachers of error as the *Sun* and the Grand Jury, that the people of the city are in favor of stricter Excise laws, it can only be done at the polls and in the Assembly, and now is the time to make preparation.

THE KAISER'S LIQUOR BILL.

The following summary of the provisions of the new liquor bill that is to be introduced in the German Reichstag (with the special favor

of Emperor William, it is understood), was cabled from Berlin last Monday:

Licenses will be granted only in cases where there appears to be a need for a retail liquor-shop or for a saloon. A license will be refused to any one of immoral character or to people who may be suspected of using the liquor business as a cloak for debauchery, gambling, prostitution, etc. If the location—as, for instance, near a church—appears undesirable, the license can also be refused.

Retailers are dealers who sell in quantities of less than fifty litres, and this may be extended to cover all selling below 100 litres. The retailers cannot sell in quantities of less than half a litre.

In cities of over 5,000 inhabitants the retail trade in liquors must not be connected with any other kind of trade. Spirits must not be stored in salerooms which serve any other purpose than that of selling liquor. Excepted from this only are the drug-stores, which may sell liquors in sealed and labelled bottles.

All inn and saloon-keepers must supply the guests with non-spirituous liquors if required, and also with eatables as far as possible. They must keep strict order in their places, and prevent anything which may lead to the abuse of alcoholic drinks. The different Governments are permitted to regulate the employment of female waiters.

The police can forbid the sale of liquors before 8 A.M. The sale of drinks to minors below the age of 16 is forbidden, except in cases where they are accompanied by grown persons or while traveling.

Inn and saloon-keepers, as well as retail dealers, are forbidden to furnish liquor to people who have been convicted of common drunkenness within three years, also to all intoxicated persons. They cannot expel a drunken man from their premises except by sending him to his home or to a police station.

Inn and saloon-keepers are not allowed to furnish liquors on credit except in cases where the guest is taking them with his meals. No claims for liquors furnished in contravention of this order can be legally collected.

Common drunkards and people who by their addiction to liquor endanger the public welfare or neglect their families can be placed under legal guardianship. Such a person is legally equal to a minor. The guardian, or, in his default, the court, can order the detention of such a person in an asylum for inebriates.

Fines of 30 to 60 marks and imprisonment up to fourteen days may be imposed upon such persons as violate the provisions of the law.

A fine up to 100 marks or imprisonment up to four weeks can be imposed upon any one who becomes intoxicated while engaged in work connected with the saving of life or the prevention of fire, etc., also, who attempts such work while drunk, except in cases of urgent need. The same applies to persons engaged in taking care of the health of others, such as physicians, nurses, etc.

Die Nation (Berlin), Aug. 29.—The *Reichsanzeiger* publishes a proposed law against drunkenness. The police, fines, and imprisonment are to be utilized in the mitigation of the evil. These means for the advancement of morality will, in our opinion, not prove of much practical efficacy, and it is desirable to watch closely the operation of this effort to secure morality by compulsory measures, that we may determine whether the advantages secured shall compensate in any way for the inconvenience and undesirability or an extension of State control.

SENATORS ON PROHIBITION.

From a Speech by United States Senator William P. Frye, at Lewiston, Me., Sept. 6.—My deliberate judgment is—and I measure my words—that there is no worse man to be found than the rumseller, and so far from his opinion being worth anything on this question, as to whether liquor shall be sold freely over the bar to whomsoever wishes to purchase—I say that if every rumseller in the country were in jail to-day the country would be ten thousand times better off than it now is. There is no man in America who has tormented me, politically, more than Neal Dow. He is always making thrusts at the Republican party—morning, noon, and night,—but I say that if he will keep on sticking the knife into the rumseller at the same time he may keep on tormenting any political party that he chooses. I say thank God for the fanatics. Neal Dow started this [Prohibition] law, and it is the best law in the world; the only enemy of the rumseller, and the law that has made Maine preëminent in the suppression of liquor-selling, not only in America, but throughout the wide world.

Dispatch from Cherokee, Ia., New York Sun, Sept. 9.—Senator W. B. Allison opened the Republican campaign in this city this afternoon in a three hours' speech. . . . The Prohibitory Law, Mr. Allison said, was enacted as a result of a non-partisan election, at which

the people said, by 30,000 majority, that they desired to try the experiment of Prohibition. The law should remain and be respected, and enforced until the people by a similar election demanded its repeal.

THE PROHIBITION PARTY IN NEW YORK.

New York Voice (Proh.), Sept. 10.—That Albany Convention was in many respects the most satisfactory the Prohibitionists have ever held in this State. It wasn't a whoop-halloo affair, but it has given to the State a magnificent ticket and a splendid platform, and it has put the party on a most promising financial basis. Of the campaign this fall we have this to say: in our opinion work by Prohibitionists will bring better results this year than any other year since 1884. There will be no Warner Miller bamboozling, no David B. Hill bugaboo. There is a magnificent opportunity before us.

Syracuse Standard (Rep.), Sept. 5.—The calibre of the Prohibition candidate for Governor seems to be indicated by his remark that he is a Prohibitionist because he is "in favor of God, home, and his native land." This patronizing reference to Deity, and to other objects of supreme regard, shows the temper of the narrow and egotistic enthusiast, the zealot, and Pharisee, who is persuaded that no one can differ with him and be a Christian, a patriot, or a good man in family relations. Mr. Bruce displays the spirit which has been the bane of his party.

BEER IN THE LABOR DAY PARADE.—The Fourth division, of which Charles Bischoff was marshal, attracted most attention because the brewers were there, jolly fat fellows all of them. They had King Gambrinus, of course, sitting astride of a beer barrel on a big brewer's wagon. There were half a dozen brewers' wagons, whose occupants had an unlimited supply of beer on tap. They disposed of it at a rate which made some of the thirsty ones among the paraders feel very envious. All the brewers and members of the German Ale and Porter Union carried little placards, bearing this inscription: "Drink Only Union Beer."—*New York Herald, Sept. 8.*

In the brewers' part of the procession there was a good tableau of Gambrinus, and some of the unions were in neat uniforms of gray, with gray soft hats and tricolor belts. But some of the standard-bearers of this branch of the procession had been paying too much attention to beer in glasses, and their irregular steps aroused the spectators to laughter and jeers.—*New York Times, Sept. 8.*

SOME ELEMENTARY PRINCIPLES.—All government, human and divine, includes prohibition and repression. Any interference with perverse human activity is just that. Even Jefferson, in his celebrated paradox that "the best Government is that which governs least," implied that government is needed. This claim for the unrestricted right to sell whiskey and obscene literature ignores the fact that every human being enters this world in an ant, destined to learn by precept or sad experience that Nature herself is full of limitations of liberty, and that her prohibitions and repressions cannot be disregarded with impunity. Avoidance of contact with vice is better than transgression followed by recoil.

HOW THE POLICE MAY MORE EFFECTUALLY DISPLAY THEIR LOVING KINDNESS FOR THE MURDER INDUSTRY.—The Police Board of New York having given orders that the "spy system" should be dropped in looking after illicit liquor-dealers, the arrests made on Sunday were fewer than ever before. Liquor-dealers who violate the Sunday laws greatly object to "spies," who are simply policemen in citizens' clothes. They like to have the officers of the law in full uniform, so that they may be recognized at a distance. When the liquor-dealers get some more influence over

the Police Board they will probably require that the uniformed policeman shall give some notice of his approach, as, for instance, by blowing a blast or two upon a bugle. That would make everything secure, and there would be no more arrests for illegal liquor-selling, except by accident.—*Philadelphia Ledger, Sept. 8.*

MISCELLANEOUS.

THE PEARY PARTY.

New York Sun, Sept. 7.—It is gratifying that Prof. Heilprin, the leader of the Philadelphia Academy of Natural Sciences' expedition to Greenland, has already published a conclusive denial of what he terms the "alarming and greatly exaggerated reports" with regard to the present condition and prospects of Lieut. Peary. The inference many people are likely to draw from some statements that have been made is that Peary's expedition was badly conceived and inadequately organized and equipped. Such statements are not supported by the known facts, and the impression they are likely to create is erroneous and unjust. It is unfortunate, certainly, that the wholly unlooked for failure of Peary's negotiations for transportation to the far north left him no time to secure the credentials from Denmark that would have enabled the agents of that Government in Greenland to be of some slight assistance to him; but, as Prof. Heilprin says, this circumstance does not materially affect the prospects of the expedition. The accident to Lieut. Peary, which largely impairs his efficiency this fall, is of greater moment. There is no doubt that, if the accident had not occurred, with his energy and activity he would have assured the provision of plenty of fresh meat for the winter, if it was to be found between Port Foulke and his camp. He would also have made a preliminary reconnaissance on the inland ice in the direction of Humboldt Glacier, and would thus probably have gained experience that would be valuable on his long trip next spring. His hunting projects will doubtless be carried out, but his accident compelled him to give up his preliminary journey on the inland ice. In the opinion of Prof. Heilprin, Dr. Cook, and Lieut. Peary himself, there is no reason now to believe that the accident will retard or thwart the main purposes of his expedition. In a private letter, written by Peary at his present camp, and from which we are at liberty to quote, he says: "The accident will interfere with my proposed work of surveying this fall, but it will not interfere with the two principal objects of the expedition, namely, the determination of the northern terminus and the study of the Whale Sound natives." The weak point in Peary's entire project was his proposed dependence upon himself while returning to the settlements of South Greenland. The boat journey to Upernavik has twice been made successfully, but its dangers are very considerable. The Peary party, however, will not be subjected to this risk. An expedition to bring them back will certainly be sent next summer. It will cost but a few thousand dollars, for it will have a known destination which can be reached by steam during ten or twelve weeks of every year. It will not be difficult to raise the trifling sum of money required for this purpose.

THE HIRSCH FUND—A GRAVE ACCUSATION.

The People (Socialist, New York), Sept. 6.—For several years the Jewish manufacturing capitalists and Jewish workmen, in New York especially, had got into a hand to hand struggle. Not all the endeavors put forth to play upon those workmen the "race and religion" dodge were of any avail; rabbis, Jewish politicians and other hypocrites had tried their sweetest blandishments upon their "coreligionists," to wheedle them into abandoning their labor organizations; and rely upon the good will and race sympathies of their employers, most of whom

were Jews themselves. The unions were not abandoned; the result was a series of strikes in not a few of which the Jewish workmen came out victorious, and in all of which the Jewish employers suffered severely. The religion game having failed, the Jewish employers turned to new tactics. A brutal attack was suddenly directed against the officers of the unions with the hope, through intimidation, to break up these. In this attempt the courts, the Sheriffs, and the police all stooped to take a hand. The violence of the attack notwithstanding, it was not a whit more successful than the previous course of wheedling. The Jewish workmen remained firm; the Jewish employers' troubles continued. At that moment accident placed into their hands the Baron Hirsch fund for the assistance of the Russian Jews. The Jewish employers seized the opportunity, and what all previous tactics had failed to effect now is in a fair way of being accomplished. Under the pretense of "helping" the Russian Jews, the operators of the fund are rearing an army of the cheapest of cheap labor. The competition among the Jewish workmen is now fierce. Trades in which they once could earn some sort of a living are now ruined. Those who worked before are now thrown out of work; those who now are at work are kept below the minimum of a living. The Baron Hirsch fund, instead of being a blessing, has become a curse to Jewish labor in New York.

NATIONAL AID FOR THE FAIR.

Chicago Daily News, Sept. 7.—The decision of the World's Fair management to ask Congress for a loan of \$5,000,000, to be used in furthering the objects of the Fair, is in keeping with the eternal fitness of things. The Fair as projected is national in its design and scope. It is not merely a Chicago fair. It is not an Illinois fair. It is not even a Northern fair. It belongs sentimentally and theoretically to the whole of the United States. This is manifest from the manner in which the many States, acting as States, have appropriated money to place their exhibits upon a proper financial footing. With all the States represented as States by State officials the Fair loses all its local aspects and becomes national and general. It is true that it is to be held in Chicago, but no other point could have been selected that could have done as much to despecialize it in its character. And, with the Fair an enterprise of the whole people, it is due to it that the National Government should leave nothing undone to make it a credit to the country and to the American people. Chicago has responded liberally to meet the requirements imposed by Congress to secure the location of the Fair. In fact, everything has been done for the Fair that can justifiably be demanded of Chicago.

THE RAILROAD AS A TOWN-BUILDER.—A little object lesson was sent in a dispatch yesterday. It stated that the town of Middleton, which had once been a flourishing business place, was sold for \$650; that the reason for this decay was because a railroad that had promised to go through it had gone around it. They say like causes always produce like results. The modern town is more often the product of railroads than anything else. There are a few natural sites for cities, on the seashore, around great harbors; but in the interior most towns are built by railroads.—*Salt Lake Tribune, Sept. 5.*

THE DESERVED ILL-LUCK OF THE DUTCH STEAMERS.—It is hard to keep from using cuss words about those Dutch steamers. The *Obdam* and *Didam* have been in various kinds of hard luck lately, and now the *Dubbledam* justifies her concentrated bad name by having a "terrific experience." The old song of the man with the steam leg, "The richest merchant in Rotterdam, ri tu, ri tu," is in order—if anybody can sing it nowadays.—*Buffalo Evening News, Sept. 7.*

Index to Periodical Literature.

AMERICAN AND ENGLISH.

BIOGRAPHICAL.

- Aubrey (John), of Wilts. 1627-1697. The Rev. B. G. Johns, M.A. *Gentleman's Mag.*, London, Sept., 13 pp. Biographical.
- Canadian (The Great). *Leisure Hour*, London, Aug., 3 pp. Sketch of Sir John A. Macdonald, with portrait.
- Mother (A Noble). Helen Zimmern. *Leisure Hour*, London, Aug., 7 pp. Illus. Historical sketch of Alessandra Macinghi negli Strozzi, of Florence.
- Sherman (General). J. C. Ropes. *Atlantic*, Aug., 13 pp. An estimate of General Sherman's military abilities.

EDUCATION, LITERATURE, AND ART.

- Browning's Dramas, A Study of. Miss I. M. Street. *N. E. and Yale Rev.*, Sept., 20 pp.
- Choirs (Chorus) A Study of. Their Management—How to Obtain the Best Results. By several distinguished organists and choirmasters. *Werner's Voice Mag.*, Sept., 3 pp.
- College (the Irish) at Paris, A Visit to. W. F. Stockley. *Merry England*, London, Sept., 6 pp.
- Dancing. The Art of. Oscar Guttman. *Werner's Voice Mag.*, Sept., 2 pp. One of a series of instructive articles on Aesthetic Physical Culture.
- Language, The Music of. Illustrated by Sir Edwin Arnold's, "The Light of the World." S. E. Bengough, M.A. *Werner's Voice Mag.*, Sept., 14 pp.
- Lexicography (English). Prof. T. W. Hunt. *N. E. and Yale Rev.*, Sept., 14 pp. General view of English Lexicography divided into three distinctive historical periods. Specially deals with the third—the modern lexical era.
- Listening, The Art of. A. J. Goodrich. *Werner's Voice Mag.*, Sept., 14 pp. How to cultivate musically the sense of hearing.
- Music (Russian Sacred), The Genesis of. D. E. Hervey. *Werner's Voice Mag.*, Sept., 2 pp. An examination of Russian and Greek ritual song.
- Plays, Pages on. Justin H. McCarthy, M.P. *Gentleman's Mag.*, London, Sept., 7 pp.
- Reading Club (A Home). *Good Housekeeping*, Sept., 2 pp. Some of its advantages and benefits.
- Reading, Some of the Mistakes Made in Teaching. Caroline B. Le Row. *Werner's Voice Mag.*, Sept.
- Shelley's (Harriet) Letters, On Some Extracts from. Annie E. Ireland. *Gentleman's Mag.*, London, Sept., 13 pp.
- Statistical Publications of the United States Government. Wm. F. Willoughby. *Annals Amer. Academy*, Sept., 13 pp. The subjects considered are: The Federal Censuses, Statistics of Commerce, Production, Education, Finance, Railroads, Labor.
- Voice-Culture (Psycho-Physical). George Chainey. *Werner's Voice Mag.*, Sept., 14 pp.

RELIGIOUS.

- Christianity (Liberal), Human Nature as Viewed by. Charles E. Perkins. *Unitarian*, Sept., 2 pp. The Unitarian view of man.
- Greek and Russian Churches. Andrew T. Sibbald. *Overland*, Sept., 15 pp. From the Russophobic point of view.
- Japan, A Most Significant Word from. *Unitarian*, Sept., 2 pp. The religious tendency in Japan is antagonistic to orthodox, and favorable to liberal Christianity.
- Life, The Ownership of. The Rev. H. P. Collier. *Unitarian*, Sept., 44 pp. Sermon on Luke ii: 49.
- Millerite Delusion (The): A Spiritual Cyclone. Mrs. Jane M. Parker. *Mag. of Christian Lit.*, Sept., 4 pp. History of Millerism.
- Miracle Church (The). C. Crocker. *Unitarian*, Sept., 2 pp. Describes a visit to the Church of Ste. Anne de Beaupré.
- Presbyterian Church (The). Reed Stuart. *Unitarian*, Sept., 44 pp. Somewhat historical; points out the need of reformation in the Presbyterian Church.
- Society (the), The Setting Out of. Philip Hemans. *Merry England*, London, Sept., 17 pp. Illus. Sketch of Ignatius Loyola, and the beginning of the Society of the Jesuits.
- Universalism: Its History in Europe. Charles L. Waite. *Unitarian*, Sept., 2 pp.
- Xavier (St. Francis), the Miracles of, The Popular Science Monthly on. The Rev. Thomas Hughes, S. J. *Cath. World*, Sept., 13 pp. Criticises President Andrew D. White's Articles on Miracles and Medicine.

SCIENCE.

- Alimentary Canal (the), Troubles of. Editorial. *Bacteriological World*, Aug., 3 pp.
- Chorea in the Aged—The Report of a Case. Frank R. Fry, A.M., M.D. *Jour. of Nervous and Mental Disease*, Sept., 5 pp.
- Consciousness from a Medical Point of View. Samuel Wolfe, M.D. *Jour. of Nervous and Mental Disease*, Sept., 8 pp.
- Consumption (Pulmonary), Concentrated Food in the Treatment of. Thomas J. Mays, M.D. *Buffalo Med. and Surg. Jour.*, Sept., 3 pp.
- Electricity as a Therapeutic Agent—What Can be Done to Determine Its Value? W. J. Herdmann, M.D. *Jour. of Nervous and Mental Disease*, Sept., 15 pp.
- Immunity and Contagion, the Phenomena of, An Explanation of, Based on the Action of Physical and Biological Laws. J. W. McLaughlin, M.D. *Bacteriological World*, Aug., 18 pp.
- Influenza (the Recent), Some After-Effects of. Frank H. Potter, M.D. *Buffalo Med. and Surg. Jour.*, Sept., 4 pp.
- Lias and Trias Cliffs (the) of the Severn, Notes on. C. Parkison. *Gentleman's Mag.*, London, Sept., 8 pp.
- Melancholia Clinically Considered; Especially in Its Relation to Lithæmia, Bright's Disease, and Glycosuria. C. Eugene Riggs, A.M., M.D. *Jour. of Nervous and Mental Disease*, Sept., 19 pp.
- Sea Perils in Instance and Percentage. W. J. Gordon. *Leisure Hour*, London, July, 5 pp. Illustrated with the Years' Wreck Chart of the Atlantic.
- Spatial Sensation, Genesis of. E. Victor Bigelow. *N. E. and Yale Rev.*, Sept., 14 pp. Answers the question: How arises the sensation of an object as occupying space?

Yacht (the Steam), Possibilities of. Louis Herreshoff. *N. A. Rev.*, Aug., 9 pp. Claims that by 1900 steam-yachts will attain to a speed of thirty-five miles an hour.

Zoölogical Retrogression. H. C. Wells, B.Sc. *Gentleman's Mag.*, London, Sept., 8 pp. Gives instances of degradation in animal life.

SOCIOLOGICAL.

- Alcoholic Drinks, Effects of the Moderate Use of, on Longevity. *Herald of Health*, Sept., 6 pp. A paper read before the American Medical Temperance Association at Prohibition Park.
- Deaths by Violence in Massachusetts, Medico-Legal Investigation of. Silas D. Presbrey, M.D. *Jour. of Nervous and Mental Disease*, Sept., 7 pp.
- Economics in Italy. Achille Loria. *Annals Amer. Academy*, Sept., 23 pp. An examination of the development of Economics in Italy from the middle of the century to the present time.
- Encyclical (The) and American Iron-Workers and Coal-Miners. The Rev. Morgan M. Sheedy. *Cath. World*, Sept., 12 pp. Refers especially to the subject of wages.
- Health Habits of Distinguished Men. *Herald of Health*, Sept., 4 pp.
- Peasants (the), The Present Condition of, in the Russian Empire. Vicomte Combes de Lestrade. *Annals Amer. Academy*, Sept., 10 pp.
- Purity (Public): Its Perils; Its Defense. Joseph May. *Unitarian*, Sept., 3 pp. Affirms that the most serious influence unfavorable to public purity is the newspaper.
- Servants' Story (A). Lucy Agnes Hayes. *Good Housekeeping*, Sept., 6 pp. A mixture of the bitter and the sweet of everyday life.
- Socialism and Labor. The Rt. Rev. J. L. Spalding, D.D. *Cath. World*, Sept., 17 pp. The question considered from the authoritative pronouncement of the *Encyclical*, that the mission of the Church is not only to save souls, but also to save society.

UNCLASSIFIED.

- Beaconsfield (Lord), Was He the Sun? A Lecture in the year 3000. J. A. Farrer. *Gentleman's Mag.*, London, Sept., 6 pp.
- Commons and Commoners. *Leisure Hour*, London, Aug., 9 pp. Illus. Descriptive of the Commons of England.
- Constitution Making (Recent) in the United States. Francis N. Thorpe. *Annals Amer. Academy*, Sept., 56 pp. North Dakota, South Dakota, Montana, Washington.
- Dress (Artistic Hygienic). With Pen Portraits of Mrs. Frank Stuart Porter. Helen Potter. *Werner's Voice Mag.*, Sept., 3 pp.
- Euthanasia: The Pleasures of Dying. E. P. Buffet, M.D. *N. E. and Yale Rev.*, Sept., 12 pp. Gives reasons for believing that dying is usually as painless and pleasant as sinking into a sleep.
- Hoonah Indians Visit Sitka. Anna Maxwell. *Overland*, Sept., 4 pp. Describes their customs, dances, etc.
- London Streets (Some). E. K. Pearce. *Gentleman's Mag.*, London, Sept., 10 pp. Historical reminiscences.
- Meydoun Pyramid (the), A Day at. The Rev. H. D. Rawnsley, M.A. *Gentleman's Mag.*, London, Sept., 18 pp. Descriptive and historical.
- Pitcairn's Island, Letters from. Rosalind A. Young. *Overland*, Sept., 14 pp. Presents a view of life on the Island and the peculiar institutions established by the descendants of the mutineers of the *Bounty*.
- Redwoods (the) of Lagoon Creek, A Day in. Laura Lyon White. *Overland*, Sept., 4 pp. Describes a visit to a redwood forest.
- Tomato (The). Eunice C. Corbett. *Good Housekeeping*, Sept., 2 pp. Its history and many uses.
- Trout Fishing in California. Ramon E. Wilson. *Overland*, Sept., 18 pp. Illus. Descriptive.
- Un-American Tendencies. Rev. Carlos Martyn, D.D. *Arena*, Sept., 9 pp. Seen in the American readiness to put on Europe's discarded rags of aristocracy.
- United States Frigate *Constitution* (the), History of. Capt. H. D. Smith, U. S. Rev. Cutter Service. *United Service*, 18 pp.
- Woman, How She Accepts. Alice Meynell. *Merry England*, London, Sept., 3 pp. Woman's improvement in politeness to man.

GERMAN.

SCIENCE.

- Electricity, New Inventions in the department of. Direktor Hermann Krätzer (Leipzig). *Die Natur*, Aug. (31, 32), Halle, 44 pp. Describes a hand-regulator for the utilization of electric light for stage effects, and other inventions.
- Light (White) The physical character of. Dr. Eugen Dreher. *Die Natur*, Halle, Aug., 4 pp.

SOCIOLOGICAL.

- Social Democratic State (a), The Psychological Impossibility of. R. von Schubert-Soldern. *Grenzboten*. Leipzig, Aug. 11 pp.
- Wages and Price of Grain. Th. Barth. *Die Nation*. Berlin, Aug., 1 p. Maintains the view that increase in the price of grain, is attended with a rise in the rent of land, but not in the rate of wages.

UNCLASSIFIED.

- Danish Times (In). *Grenzboten*, Leipzig, Aug., 4 pp. (4) The Town Musician. Reminiscences of boyhood's days.
- Emperor and Empress (the), Visiting journeys of. *Ueber Land und Meer*, Stuttgart, Aug., 14 pp., with full page illustration of the Emperor's royal entry into London, and another of his reception by the Queen at Windsor Castle.
- Fans. Hubert Janitschek *Die Nation*, Berlin, Aug. 4. A chatty article suggested by the Fan Exhibition in Karlsruhe.
- Gold in South Africa and Australia. C. Suess. *Die Nation*, Berlin, Aug., 2 pp. A reply to criticisms on the writer's published conclusions on this subject.
- Portuncula Feast (The), in Holzhausen. K. M. *Ueber Land und Meer*, Stuttgart, Aug., 4 col. Suggests the pleasant contrast afforded by the mingling of Paris fashions with the unchanging Bavarian costumes as witnessed during this special feast of the Church.
- Prague, The Exhibition at. *Ueber Land und Meer*, Stuttgart, Aug. 14 col. Description of the national buildings and of the princely pavilions, with illustration of the pavilion of the Prince of Hanau.
- Salzburg, The Neighborhood of, in Winter. Bartholomäus von Werner. *Unsere Zeit*, Leipzig, Aug., 18 pp. Descriptive.
- Sea-shore (By the). Heinrich Landsberger. *Ueber Land und Meer*, Stuttgart, Aug., 1 p. With illustration. Short story of love and adventure.
- Snowshoing, History and Development of. *Die Natur*, Halle, Aug. (Nos. 32-33) 4 pp. Treats the art of snowshoeing as of great ethnographical interest, as illustrated in the exploration of Greenland by Nansen and his five brave followers.

- Swiss Lakes (the), On the Shores of. Waldemar Kaden. *Ueber Land und Meer*, Stuttgart, Aug., 24 pp. With illustrations.
- Switzerland, Celebration of the Festival of the Confederation. *Ueber Land und Meer*, 24 pp. incl. illustrations.
- Veuuvius, An Eruption of. *Ueber Land und Meer*, Stuttgart, August. With double-page illustration.
- Vineyard (The) of the Future. B. Ost. *Gartenlaube*, Leipzig, July, 2 pp. Describes Karl Edward Haupt's system of growing vineyards under glass in North-Germany.
- What is to be the End of it? *Grenzboten*, Leipzig, August, 6 pp. Gives the particulars of a cold blooded murder committed by a boy for pocket money after inviting others to partake in the adventure in the most matter of fact manner.
- Vienna, Wanderings through. V. Chiavacci. *Gartenlaube*, August, 8 pp. With illustrations by W. Gause.
- Zonen-Tarif System (The). *Ueber Land und Meer*, Stuttgart, August, 1 col., with portrait of Dr. Franz Perrot, who proposed to introduce the penny postage system into railway passenger traffic.

FRENCH.

UNCLASSIFIED.

- Squadron, In the. Etienne de Messignac. *Correspondant*, Paris, June 10, pp. 18. Account of a journey in the Island of Corsica, whither the writer went in one of the vessels of the French Mediterranean squadron.
- Moscow, During the Burning. A. Le Rebours. *Le Correspondant*, Paris, June 25, pp. 16. Extracts from the journal of M. de Malherbe, who was curate of the French Church of St. Louis at Moscow during the conflagration of that city at the time of Napoleon's invasion of Russia.
- Napoleon, Origin of the Name. E. Rodocanachi. *Nouvelle Revue*, Paris, June 15 pp. 9. Maintaining that Napoleon is a contraction of Napoleone, which indicates that the family came from Naples.
- Paris, Foreign Society at. Comte Paul Vasili. *Nouvelle Revue*, Paris, June 15 pp. 28. First article on certain foreign titled families which have established themselves at Paris.

Books of the Week.

AMERICAN.

- Africa (Central), A Lady's Letters from; A Journey from Mandala, Shire Highlands, to Ujiji, Lake Tanganyika, and Back. Jane F. Moir. With introduction by the Rev. T. M. Lindsay, D.D. Macmillan & Co.
- Algebraist (an), The Life Romance of. G. Winslow Pierce. J. G. Cupples, Boston. Cloth, \$2.
- Architectural Design and Building Construction, A Dictionary of the Leading Technical and Trade Terms of. New Illus. Edition. Ward, Lock, Bowden & Co. Cloth, \$2.
- Electricity and Magnetism, the Mathematical Theory of, An Introduction to. W. T. A. Emtage, M.A. Macmillan & Co. \$1.90.
- Eloquence (Forensic). A Treatise on the Theory and Practice of Oratory as Exemplified in Great Speeches of Famous Orators. J. Goss. The S. Carson Co., San Francisco. Cloth, \$1.25.
- English Writers: An Attempt Towards a History of English Literature. Vol. VII. From Caxton to Coverdale. H. Morley. Cassell Pub. Co. Cloth, \$1.50.
- French Revolution (The), A History. Thomas Carlyle. Minerva Library. Ward, Lock, Bowden & Co. Cloth, 75c.; hf. calf, \$1.75.
- Hand (The Right): Left Handedness. Nature Series. Sir Daniel Wilson. Macmillan & Co. \$1.25.
- Harrison (President), The Speeches of, on His Present Trip from the Atlantic to the Pacific. Hudson-Kimberly Pub. Co., Kansas City. Cloth, \$1.00.
- Heredity and Kindred Biological Problems, Essays Upon. Vol. I. Dr. August Weismann. Edited by Edward B. Poulton, Selmar Schoenland, and Arthur E. Shipley. Authorized Translation. Macmillan & Co. \$2.00.
- Karpathians (the), A Girl in. Méné Murial Dowie. Cassell Pub. Co. Cloth, \$1.50.
- Machinist (The General). By Practical Machinists. Ward, Lock, Bowden & Co. Cloth, \$2.00.
- March of Man (The), and other Poems. Alfred Hayes. Macmillan & Co. \$1.25.
- Mens Christi and Other Problems in Theology and Christian Ethics. John Steinfert Kedney, D.D. S. C. Griggs & Co., Chicago. \$1.00.
- Philosophy (Greek), A Study of. Ellen M. Mitchell. Introduction by W. R. Alger. S. C. Griggs & Co., Chicago. \$1.50.
- Phonology (Old English), Synopsis of. Being a Systematic Account of Old English Vowels and Consonants, and their Correspondences in Cognate Languages. A. L. Mayhew, A.M. Macmillan & Co. \$2.25.
- Politics, The Elements of. Henry Sidgwick. Macmillan & Co. \$4.00.
- Rodney. English Men of Action Series. David Hannay. Macmillan & Co. 60c.
- Sarcognomy (Therapeutic); the Application of the Science of the Soul, Brain, and Body to the Therapeutic Philosophy and Treatment of Bodily and Mental Diseases. Joseph Rodes Buchanan, M. D. J. G. Cupples, Boston. Cloth, \$5.
- Sartur Resartus, Heroes and Hero-Worship, Past and Present. Thomas Carlyle. Minerva Library. Ward, Lock, Bowden & Co. Cloth, 75c.; hf. calf, \$1.75.
- Shorthand Lessons (Eclectic). Copious Exercises for Practice. Prof. J. G. Cross. S. C. Griggs & Co., Chicago. 75c.
- Stonemason and Bricklayer. By Various Practical Writers. Ward, Lock, Bowden & Co. Cloth, \$2.00.
- Tabernacle (The) in Sinai: An Account of the Structure, Significance, and Spiritual Lessons of the Mosaic Tabernacle Erected in the Wilderness of Sinai. D. A. Randall, D.D. Bradley & Woodruff, Boston. Cloth, \$1.50.
- Teaching in Three Continents: Personal Notes on the Educational Systems of the World. W. C. Grasby. Cassell Pub. Co. Cloth, \$1.50.
- Topics of the Times. The Rev. Howard MacQueary. United States Book Co. Cloth, \$1.50.
- Washington. The Writings of, Including His Diary and Correspondence. Edited by Worthington C. Ford. In 14 vols. Vol. X. G. P. Putnam's Sons. Cloth, \$5.00.
- Wellington (Arthur), Duke of, The Life of. Charles Duke Yonge, Minerva Library. Ward, Lock, Bowden & Co. Cloth, 75c.; hf. calf, \$1.75.

Current Events.

Wednesday, September 2.

The President receives Secretary Tracy at Cape May.....Senator Hiscock speaks in Oswego County on honest money.....The Prohibition Convention meets in Albany; a State Committee is appointed.....The Social Science Association at Saratoga discusses labor organizations and trades unions.....The American Sabbath Union protests against the opening of the World's Fair on Sunday.....The Grand Conclave of Knights Templar of the State at Saratoga installs officers for the ensuing year; Oswego is selected as the next meeting place.....Forty-three Russian Jews, who left the United States for Brazil last spring, return to New York City; they claim to have been cheated by false representations.....The State Liquor Dealers' Association meets in New York City, and elects W. R. Oliver, of Brooklyn, president.....No evidence of explosion as a cause of the Park Place disaster is disclosed at the inquest.

The State Department receives a dispatch from Minister Egan at Santiago, Chili, reporting the entire success of the revolution.....The twenty first anniversary of the battle of Sedan is observed in Germany.....Emperor William and Chancellor von Caprivi start for Horn to meet Emperor Francis Joseph at the Austrian manoeuvres.....An overflow of the River Barrow causes much damage in Ireland.

Thursday, September 3.

The Democratic State Convention of Pennsylvania, at Harrisburg, nominates Robert E. Wright for Auditor-General and A. L. Tilden for State Treasurer, and adopts a platform of 22 planks, chiefly denunciatory of the Republican party.....The Prohibition Convention at Albany nominates J. W. Bruce for Governor, and adjourns.....Governor Hill speaks at a County Fair at Wellsville, N. Y.....Horace B. Silliman, of Cohoes, is elected President of Hamilton College.....At Gettysburg, Pa., three monuments are dedicated to Illinois regiments.....Many delegates are chosen for the Republican State Convention at Rochester.

The German Government removes the prohibition upon American pork.....The fall manoeuvres of both the French and Austrian armies begin.....Ex-President Balmaceda is said to be aboard the steamer *Condella*, bound for San Francisco.

Friday, September 4.

The President appoints John S. Durham (colored), of Kentucky, the present Consul at San Domingo, to be Minister Resident for Hayti.....The House Resolution declaring that the General Assembly has no power to annul the convict lease, passes the Tennessee Senate.....The Social Science Association closes its annual session at Saratoga.....The Chicago World's Fair Corporation asks for a loan of \$5,000,000 from the Government.....Three people are injured in a collision on the Brooklyn Bridge.....In New York City, Secretary Foster confers with Collector Fassett.....F. B. Wallace & Co. assign on account of the suicide of Edward Linn, a member of the firm.....A mass meeting of Hebrew workmen, held at Cooper Union, donouces the Baron Hirsch fund.

Lord Salisbury is asking concerted action of the Treaty Powers in demanding explanations from the Porte concerning the recent passage of an armed Russian fleet through the Dardanelles.....The Sultan dismisses the Turkish Ministry on account of inefficiency in dealing with brigandage.....The manoeuvres of the armies of Austria and France are continued.....The Catholic Congress, in session through the week at Berlin, resolves that the time has come to convoke an International Catholic Congress to consider the restoration of temporal power to the Pope, and appoints a committee of arrangements.....Patrick Egan, United States Minister to Chili, pursuant to instructions from Washington, recognizes the Provisional Government formed by the Congress party.

Saturday, September 5.

The Chilean Minister leaves Washington.....The President goes gunning for snipe.....District and County Conventions of both parties are held in many places in New York State.....In Texas train robbers are overtaken by a band of rangers and thirteen robbers and two rangers are killed.....In New York City, Swiss societies celebrate the 60th anniversary of the Swiss Perpetual Alliance.....Secretary Foster and Collector Fassett sail for Newport on the Revenue Cutter *Grant*.

Lord Salisbury is advised by the Ministers of Germany and Austria to delay diplomatic action in the Dardanelles affair.....The Foreign Committee of the World's Fair Commission sails from Southampton for New York.....The crops in Ireland are seriously damaged by rain.....Russian advices report the discovery of immense coal oil fields in the region of the Caspian Sea.....The Prince Consort of Hawaii dies.

Sunday, September 6.

Delegates are arriving in Rochester to attend the Republican State Convention on Wednesday.....Senator Frye addresses a Temperance meeting at Lewiston, Me.....Benj. F. Hall, ex-Chief Justice of Colorado, dies in Auburn, N. Y.....There is an unprecedented movement of grain in the West.....General Grubb, Minister to Spain, arrives in New York City.....Swiss societies continue their festivities.

It is reported from Constantinople that the ex-Grand Vizier was dismissed for conspiring to depose the Sultan, and is now in prison.....The Emperor of Germany and the King of Saxony visit the Austrian Archduke Albrecht.....Mr. Gladstone favors a larger labor representation in Parliament, but not the formation of a Labor party.

Monday, September 7.

Labor Day is generally observed throughout the country.....The brig *Tahiti* arrives in Drake's Bay, near San Francisco, with a cargo of Gilbert Islanders, believed to be slaves.....The Board of Trade of Minneapolis declines to cooperate with the St. Paul Chamber of Commerce in an effort to unite the two cities.....Secretary Tracy orders the warship *Pensacola* to proceed at once to Honolulu to protect American interests.

Advices are received of the arrest of General Alikhanoff in Afghanistan as a Russian spy.....The Trades Union Congress opens at Newcastle.....The steel works at Belckow, Yorkshire, shut down for want of orders; several thousand workmen are idle.....The International Agricultural Congress begins its session at The Hague.....A growing unrest is reported in Samor.

Tuesday, September 8.

Lieutenant-Governor Jones publishes an open letter to Grover Cleveland, warning him against any alliance with Mr. Flower.....It is said in Washington that the President will appoint James S. Clarkson, Secretary of War.....Groton, Conn., celebrates the 110th anniversary of the Battle of Groton Heights.

Denmark removes the prohibition upon American pork.....Emperor William is cordially received at Munich.....The Trades Union Congress at Newcastle resolves in favor of an international eight-hour law.....The Queen of Roumania is dangerously ill in Venice.....A gale at Halifax damages shipping.

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